NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment—Without Compromise.

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NATHANIEL P. ROGERS, Editor.

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AMERICAN ANTI-SLAVERY SOCIETY.

Business Meeting of the American Anti-Slavery Society.

The seventh Annual Meeting, for business, was held, pursuant to the call of the Executive Committee, in the Fourth Free Church in New-York, on Tuesday, May 12th, at 4 o'clock, P. M.

The President being absent, Francis Jackson, of Massachusetts, one of the Vice Presidents, took the chair.

Prayer was offered by Benjamin Shaw, of Vermont.

On motion of the Recording Secretary, the following Assistant Secretaries were appointed:

Chauncy L. Knapp, of Vermont.
William Bassett, of Massachusetts.
William F. Gardner, of New Jersey.
Samuel D. Hastings, of Pennsylvania.
Charles L. Remond, of Rhode Island.

The call was then made for the names of members to constitute the roll.

On motion of C. W. Denison, Mr. Black, from Jamaica, W. I., was invited to a seat in the society.

The following persons were named by the chair, and appointed the Committee of Business:

William Lloyd Garrison, *Chairman*, Ichabod Codding, Thomas Davis, Rowland T. Robinson, Amos A. Phelps, Abby Kelly, William L. Chaplin, Lewis Tappan, Charles C. Burleigh, Charles W. Gardiner, and Charles W. Denison.

The vote appointing Miss Kelley being doubted, the house was divided, and on a count there appeared 557 in favor and 451 against her election.

Lewis Tappan, Amos A. Phelps, and Charles W. Denison, successively asked to be excused from serving on the committee, for reasons assigned; having reference to the appointment of Miss Kelly as a member. They were excused, and the following appointed in their room;

James S. Gibbons, of New-York.
Ellis Gray Loring, of Massachusetts.
Robert Hanna, of Ohio.

On motion of John A. Collins, of Massachusetts, it was voted that no person should speak more than five minutes at one time; and, on motion of Mr. Gleason, of Connecticut, it was voted that no person should speak more than twice to the same question.

Mr. Robinson, of New Hampshire, moved a resolution, that it be deemed out of order to manifest either approbation or disapprobation of speakers or proceedings by audible demonstrations.

Pending this question, the Society, adjourned till 9 o'clock to-morrow morning.

WEDNESDAY MORNING.

The Society met pursuant to adjournment. Francis Jackson in the chair. Prayer by Charles W. Gardiner, of Pennsylvania.

The following letters were read by the Recording Secretary, by request of the Chairman of the Business Committee:

LETTER FROM TWENTY MINISTERS OF THE M. E. CHURCH.

BALTIMORE, Md., May 9th, 1840.

To the American A. S. Society:

We, the undersigned, ministers of the Methodist Episcopal Church, and members of the General Conference of said church now holding its session in the city of Baltimore, take this method to address you. It would have afforded us great pleasure to meet with you on the present occasion, and some of us would have done it, had it not been for our connection with this Conference. We represent the church in the States where we reside, in this, its highest ecclesiastical council.

We regard the present meeting of the American Anti-Slavery Society as one of immense importance to the Anti-Slavery cause, and it is our earnest prayer, that the 'genius of universal emancipation,' rather, the God of truth and love, may preside in your counsels and direct in your decisions.

We exceedingly regret the present aspect of affairs in the Anti-Slavery cause. We are afflicted with unfeigned sorrow that any subjects, foreign to the design in which it originated, should have disturbed its councils and diverted its friends from the great object to the accomplishment of which their efforts should be directed—the annihilation of slavery.

We address you, not in the character of Methodists, or Methodist ministers, though such we are, but as lovers of our country and of universal man. We believe that abolitionists should use the whole of their influence, whether civil or religious, for the removal of slavery from our country and the world. And without expressing any opinion as to the propriety of a third political party, we believe that it is the duty of abolitionists to carry their principles to the polls and use the elective franchise as a sacred trust committed to them in the providence of God, for the faithful use of which they are responsible to the highest tribunal in the universe.

We exceedingly regret that the operations of the Anti-Slavery cause have been embarrassed by foreign, sectarian and local opinions on other subjects, which have been attempted to be forced not only on the American Anti-Slavery Society, but now upon a convention of the world. And should the *American* Anti-Slavery Society endorse these extraneous matters, as is the design, as we understand, of their originators, by bringing into the convention a large number favorable to these views, then we recommend that the true friends of *abolition proper*, by a new organization or otherwise, adopt such measures as in their judgment will be best fitted to carry out the principles and measures in which we have all been agreed, till within the last two years.

Yet, we cannot but hope that the American Society now on the eve of its annual assemblage, will adopt such measures as will effectually disencumber this holy cause from all foreign and extraneous subjects. Belonging as we do, in different States, we are to a very considerable extent, acquainted with the views entertained by the fast friends of our cause in those States. We know that they are looking to the doings of your body, at present, with intense interest, that the single purpose of the Anti-Slavery enterprise shall, by you, be so disincumbered and made to stand forth before the American People with such pre-eminence that all shall fully understand what is the great and only object of its organization. That you may be directed by wisdom from above, and your present doings more effectually than ever promote this object, is the prayer of yours for the true and the right.

Joseph A. Merrill, Jotham Horton, Orange Scott, Frederick Upham, *Massachusetts;* Phineas Crandall, E. W. Stickney, A. D. Merrill, *Rhode Island;* Ezekiel Robinson, Benjamin Jones, Moses Hill, Daniel B. Randall, W. C. Larrabee, R. E. Bailey, *Maine;* J. F. Adams, J. Perkins, C. D. Cahoon, S. Chamberlin, James Templeton, *Vermont and New Hampshire;* Jonathan Dodge, John Parker, *New-York.*

LETTER FROM THE PITTSBURG AND ALLEGHANY A. S. SOCIETIES.

At a meeting of members of the Old Pittsburgh and Alleghany A. S. Societies, held in the first Baptist Church, Pittsburgh, on Tuesday evening, May 5th, by special invitation, to consider subjects of importance in regard to the approaching anniversary of the National A. S. Society, to be held in New-York on the 12th inst.

'Whereas, the members of the above societies, not being able from the pressure of the times to defray the expenses of a delegate to the above named anniversary, they consider it their duty to express their sentiments on some momentous subjects.

'1. Resolved, That we *seriously deprecate* the transfer of the Emancipator into private hands; for other reasons, as well as that recent events evidence the necessity of *strict* supervision by a judicious Executive;—we also fully concur with the sentiments of the protest of J. S. Gibbons.

'2. Resolved, That we seriously deprecate the destruction of the National A. S. Society, under any circumstances whatever, believing it to be the simplest and most efficient organization that can be devised for the overthrow of despotism in our land.

'3. Resolved, That we most solemnly deprecate the scheme proposed in the Emancipator, of forming an Independent Board of Commissioners for the abolition of American Slavery, like that of the A. B. C. F. Missions, and the appointment of such boards under their control, in the different states, which are designed to supersede the National Society, and the different state societies. We deprecate such a scheme, because it is *anti-republican;* it is a monopoly of power; it will become a self-elected body, and therefore irresponsible; it would be an oligarchy, subject to the dangerous influences which absolute power always engenders. We see its sad results in the proposed model, A. B. C. F. Missions: for who would have conjectured, that that Board would have held slaves, or have put a gag on their missionaries, in regard to slavery; and yet such, we have reason to believe, has been the case.

'4. Resolved, That we lament the course pursued by some of the agents of the National A. S. Society, and also by the Emancipator, in giving countenance to the deplorable divisions in the Anti-Slavery cause in Massachusetts.

'5. Resolved, That we would deprecate any steps as fraught with the spirit which would exclude from our Society, the noble, self-denying men who, for conscience sake, have disfranchised themselves; being convinced that such intolerance was never contemplated at the National Convention in 1833.

'6. Resolved, That we deprecate the formation of an Anti-Slavery Political Party, sensible that it would tend to submerge our moral power in the dead sea of selfish policy and worldly expediency.

'7. Resolved, That we consider the platform of the National A. S. Society, as laid down in 1833, sufficiently ample to admit *all true* friends of the oppressed, without infringing on the rights of conscience. We desire it may so remain, and therefore solemnly deprecate all attempts to narrow the platform by forced interpretations, or to lower the standard of our holy enterprise.

'8. Resolved, That if it be not our duty to sustain political men who refuse to advocate the cause of liberty and the rights of the slave, still more it is not our duty, (since in the church the leprosy begins,) to sustain churches or professed ministers, who refuse, either from cowardice or expediency, to obey the mandate of heaven in these particulars. If the former are unworthy of confidence, the latter are much more so; as the potency of christian influence exceeds that of political.

'9. Resolved, That without attempting to justify every expression, or every step of the Liberator, during the present unhappy dissentions in Massachusetts, the fearful and fearless editor of that paper, William Lloyd Garrison, has our unshaken confidence.

'10. Resolved, That we most cordially approve of the uncompromising fidelity of the Old Pioneer A. S. Society, of Massachusetts, in defending and sustaining the rights of the slave, and the principles of 1833.

'11. Resolved, That, as we most sincerely desire to promote the purity of our cause, and the affectionate, peaceful co-operation of all engaged therein—as the conflicting powers of the world are often harmonized by the counsel of a third disinterested party, so we think, if the contending parties of Massachusetts would agree to take counsel of a few of the pious, the wise and the benevolent, whom they will meet in London during the World's Convention, and submit thereto, that they may again, like kindred drops, be mingled into *one;* otherwise we fear wider divisions will take place, the tremendous onus of which will rest upon those who love party more than *principle.*

'12. Resolved, That the foregoing Resolutions be immediately transmitted for publication in the Liberator, Herald of Freedom, Emancipator, Freeman, Christian Witness, and Philanthropist.'

William M. Chace moved that the letters be published with the proceedings of the Society: which motion, on motion of S. J. May, was laid upon the table.

The resolution offered yesterday, by Mr. Robinson, of New Hampshire, was taken up and carried.

On motion of Seth Sprague, of Massachusetts,

Voted, That the rules of practice in Jefferson's Manual be adopted for our guidance, except as they may be altered from time to time by vote of the Society.

Ellis Gray Loring, of Massachusetts, offered a resolution, which, after being amended, was adopted as follows:

Resolved, That no resolution shall be brought before the Society without having been first presented to the business committee.

On motion of C. C. Burleigh, Edwin Fussell, of Indiana, was added to the business committee.

On motion of C. C. Burleigh, voted that a committee of one from each State Society be appointed to nominate officers for the ensuing year.

A series of resolutions on political action was presented by the business committee, the last of which was taken up first, and rejected as follows:

Resolved, That it is inexpedient for the existing Anti-Slavery Societies to take any action in reference to political elections, nominations, or candidates for office, other than to recommend *opposition* to all candidates who will in any manner sustain, in their official action, the institution of slavery.

The Society then adjourned till 3 o'clock this afternoon.

AFTERNOON SESSION.

The Society met pursuant to adjournment. Prayer by Otis Thompson, of Massachusetts.

The President nominated and the society appointed the following persons to nominate officers for the ensuing year:

Thomas Earle, Pennsylvania; D. L. Child, Massachusetts; Thomas Van Raenselaer, New York; Nathan Winslow, Me.; Joseph Sisson, Rhode Island; George W. Benson, Connecticut; David I Robinson, New Hampshire; James B. Whitcomb, Indiana; Benjamin Webb, Delaware; Robert Hanna, Ohio; A. N. Dougherty, New Jersey; R. I. Robinson, Vermont; J. J. Miter, Illinois.

J. J. Miter, at his own request, was excused from serving on the committee.

The resolutions in relation to political action were taken up. Various proposals were made to amend them, but only one amendment was made. They were adopted separately, most of them by nearly unanimous votes, as follows:

Whereas, It has long been regarded as a settled doctrine by this Society, that no consistent abolitionist can vote for any candidate for office, who will not use his official power when he rightfully can, in promoting the repeal of all laws, and the change of all constitutional provisions which tend to uphold slavery; therefore,

Resolved, That, as abolitionists, we cannot give any countenance to the election of Martin Van Buren, or Wm. Henry Harrison, to the Presidency of the United States, without violating our Anti-Slavery principles and professions; inasmuch as both of them have publicly committed themselves in support of slavery.

Whereas, Slavery must be destroyed, or the agricultural, mechanical, and manufacturing, and commercial interests of the country must perish; therefore,

Resolved, That the existence of slavery is the grand cause of the pecuniary embarrassments of the country; and that no real or permanent relief is to be expected by the establishment of a national bank or a sub-treasury, until the total abolition of that execrable system.

Resolved, That the eulogy bestowed upon William H. Harrison, by the Hon. William Slade, at the conclusion his speech in the U. S. House of Representatives, in favor of the abolition of slavery in the District of Columbia, tends to neutralize the effect of that speech upon the hearts and consciences of the people, and exerts a disastrous influence on the cause of the slave.

Resolved, That without intending to pass a censure on those abolitionists who urge the formation of an abolition political party, or the nomination of candidates for office on abolition grounds, we heartily disapprove the adoption of such measures, as inexpedient and injurious to the cause they are designed to promote.

Resolved, therefore, That we regret the course pursued by the recent Convention of the friends of immediate emancipation, at Albany, in nominating candidates for the Presidency and Vice Presidency of the United States, and highly as we respect the gentlemen whose names were brought before the public as nominees of that Convention, we cannot advise our friends to waste their energies in futile efforts to promote their election.

On motion of A. G. Comings, of Massachusetts, it was voted, that a committee of finance be named by the chair. The following were appointed: James S. Gibbons, of New-York; S. S. Cowles, of Connecticut; E. W. Jackson, of Massachusetts.

The following persons were added to the nominating committee:

Samuel J. May, Andrew Robinson, Mass.; Parker Pillsbury, Abram Folsom, N. H.; Wm. Bolles, Samuel Hill, Conn.; H. H. Garnet, W. S. Chaplin, N. Y.; Dr. Weeks, Joseph Parish, Jr., N. J.; Thomas Whitson, Edward M. Davis, Penn.; Robert Hanna, H. Kingsbury, Ohio; C. L. Remond, David Doten, Me.; C. L. Knapp, Benj. Shaw, Vt.; G. L. Clark, William Aplin, R. I.

The Recording Secretary read the following note from the President of the Society:

'Rev. JOSHUA LEAVITT,
Rec. Sec'y A. A. S. Soc.

'*Dear Sir*—Apprehending a recurrence of the scenes witnessed last year at our business meetings, and resolved not to be found contending with my abolition brethren, I shall not be present with you, and request that you will communicate to the Society, that I do not wish to be considered a candidate for the office I have hitherto occupied.

That God may overrule the machinations of disorganizers among us, and save us from the disgrace I apprehend, is the prayer of your friend,

(Signed) A. TAPPAN.

'May 12, 1840.'

On motion of W. L. Garrison, voted, that the thanks of the Society be presented to Arthur Tappan for his long continued and faithful services as President of the Society.

Adjourned till 9 o'clock to-morrow morning.

THURSDAY, May 14, 1840.

The Society met pursuant to adjournment. Francis Jackson, Vice President, in the chair. Prayer by David Millard, of New Hampshire.

Wm. Lloyd Garrison read various propositions to amend the Constitution of the Society. They were all indefinitely postponed, except the one which proposed that the Executive Committee should be elected by the Society instead of the Board of Managers. This last was adopted by the constitutional majority.

W. L. Garrison, from the Business Committe, reported a series of resolutions relative to the sale of the Emancipator, which, after being amended, were adopted as follows:

Resolved, That the reasons assigned in the Annual Report of the Executive Committee for the sale and transfer of the Emancipator are unsatisfactory to this Society, for the following among other reasons:

1. Because the receipts into the treasury within the past year have been upwards of $47,000, and because the resources of the Society at the time of said transfer much exceeded its liabilities; and there was, therefore, no prospect of a permanent want of means to continue its publication.

2. Because the transfer of the organ which has been the object for several years of a heavy expenditure on the part of the American Anti-Slavery Society, without consulting that Society, and on the eve of its annual meeting, showed a want of proper respect in said Committee for the will of their constituents—was a deviation from the line of their duty, and can hardly fail to be injurious to the Anti-Slavery cause.

Resolved, That we consider that the New-York City Anti-Slavery Society are, under the peculiar circumstances of the case, morally and honorably bound to re-transfer the Emancipator to this Society, on being indemnified for any expenses and liabilities they may have incurred relative thereto; and that a committee of five be appointed to wait upon the Executive Committee of said Society, for the purpose of requesting the surrender of the paper on the terms above stated.

The following persons were appointed by the chair as the committee named in the foregoing resolutions: E. G. Loring, Massachussets; N. P. Rogers, New Hampshire; J. S. Gibbons, New York; Nathan Winslow, Maine; Thomas Earle, Pennsylvania.

O. Johnson moved to reconsider the resolutions respecting the Emancipator, except the last, which provided for the appointment of a committee; for the purpose of giving opportunity to the Editor and the Executive Committee to explain their course, if they should see fit to do so. The motion was carried, and the resolutions, except the last, were laid on the table till the afternoon; and the Assistant Secretaries were instructed to notify Mr. Leavitt and the Executive Committee of the fact.

W. L. Garrison, from the Business Committee, presented the following:

Resolved, That, according to the Constitution of the American Anti-Slavery Society, it is the indispensable duty of every member of that society, who has a legal right to vote, to exercise that right by voting at the polls.

C. C. Burleigh offered the following as a substitute, which, after discussion, was adopted by a large majority.

Resolved, That the Constitution of the American Anti-Slavery Society does not settle, or attempt to settle either affirmatively or negatively, the question whether it is or is not the duty of any of the members of the Society, as such, to vote at the polls.

Adjourned to 3 o'clock, P. M.

AFTERNOON SESSION.

Met pursuant to adjournment. Prayer by Sumner Lincoln of Massachusetts.

On motion of J. P. Bishop, James C. Jackson, and Wm. M. Chace were added to the Finance Committee.

On motion of J. A. Collins, voted to adjourn *sine die* to-morrow, at 1 o'clock, P. M.

W. L. Garrison submitted a resolution from the Business Committee, which, after considerable discussion, was recommitted to the same committee.

W. L. Garrison presented a resolution relative to the American church, which was amended and adopted as follows:

Whereas, the American Church, with the exception of some of its smaller branches, has given its undisguised sanction and support to the system of American slavery, in the following among other ways, viz:

1. By profound silence on the sin of slave-holding.
2. By tolerating slave-breeding, slave-trading, and slave-holding in its ministers and members.
3. By receiving the avails of the traffic in "slaves and the souls of men" into the treasuries of different benevolent institutions; and
4. By its indifference and opposition to the Anti-Slavery enterprise:—Therefore,

Resolved, That that Church ought not to be regarded and treated as the Church of Christ, but as the foe of freedom, humanity and pure religion, so long as it occupies its present position.

On motion of O. Johnson, voted to suspend the rule, and to allow Hiram Wilson 15 minutes to speak in relation to the self-emancipated slaves in Canada. After his remarks, the following resolutions were unanimously passed:

Resolved, That the colored population of Upper Canada, having broken their galling chains and sought protection under the British crown, though self-colonized by their own consent beyond the boundary of our nation, are not only entitled to the warmest, kindest sympathies of their friends, but as claimants of justice at the hand of Christian America, they stand first among the wronged and deeply injured of the human race, to whom we can have access.

Resolved, That the mission, now in progress, for their mental and moral elevation being an anti-prejudice and anti-slavery enterprise, is entitled to the cheerful and liberal patronage of every true-hearted abolitionist.

Joshua Leavitt submitted a protest, on behalf of himself and others, against the resolutions on the subject of independent nominations, which, on motion of Oliver Johnson, was ordered to be published with the proceedings of the Society.

W. L. Garrison, on behalf of the Business Committee, submitted the following, which was adopted:

Resolved, That the Colonization Society is slave-holding and pro-slavery combined in organized warfare upon colored liberty; that its primary purpose is to deliver slavery from the annoying and hazardous neighborhood of colored freedom, and its secondary object to relieve the colorphobia of the North; that its regard for the colored man in this behalf is *feigned;* for, if it loved him, it would not "persecute him even unto the *strange* city" of Liberia:—and its love for Africa also is a *pretence;* for love would not people the shores of that ill-fated continent with those it calls "nuisances," "who cannot rise to the common level of humanity" here amid the full blaze of the gospel, under the sun-light of the land of liberty.

The business Committee, through its chairman, presented the following resolution, which was adopted:

Resolved, That we cannot recognize or sustain any one as a true christian minister, who is a slave-holder, a defender of slavery, or who refuses to testify against it.

Thomas Earle, of Pennsylvania, moved the appointment of a committee to draft a petition to congress on behalf of the Society, praying for the abrogation of all provisions of the Constitution of the United States, which require the people of the whole Union, or of any State, to participate in slaveholding. Carried, and the mover appointed the committee.

On motion of J. A. Collins, voted to appoint a committee of three to confer with those individuals to whom the books and other property of the Society have been pledged; to ascertain on what terms they can be redeemed, and report to-morrow morning. N. P. Rogers and S. Philbrick were appointed, with power to fill vacancies.

Adjourned till to-morrow morning at 8 o'clock.

FRIDAY MORNING, 8 o'clock.

Met pursuant to adjournment. Francis Jackson in the chair. Prayer by John Allen, of Massachusetts.

On motion of J. A. Collins, of Massachusetts, voted that a committee of one from each State be appointed, for the purpose of reporting on the duties, sphere of operations, and the sum of money which will be required to carry on the operations of this Society for the present year. The following persons were appointed: S. J. May, Massachusetts: R. Hanna, Ohio; G. W. Benson, Connecticut; B. S. Jones, Pennsylvania; R. T. Robinson, Vermont; Parker Pillsbury, New-Hampshire; William Aplin, Rhode Island; William Buffum, New-York; Joseph Parish, New-Jersey; Sarah S. Garret, Delaware; Edwin Fussell, Indiana; ——— ———, Illinois.

The Finance committee made the following report, which was accepted, and the resolution recommended by them adopted:

The Committee on Finance report:

That, by a statement of the publishing agent, presented to the Executive Committee March 26, it appears that the total amount of stock on hand, consisting of books, stereotype plates, &c. together with the amount of debts due from individuals, was $18,350 86. Amount due by the Society, $6,590 74; leaving a balance in its favor of $11,760 12.

April 16, sundry appropriations were made, amounting in the aggregate to $1200—(more or less) towards defraying the expenses of a delegation to London, and the payment of the Secretaries' salaries; and on the same date, the following resolution was adopted by the Executive Committee:

Resolved, That the remainder of the Society's property be transferred to S. W. Benedict and Lewis Tappan in trust—

1. To secure Mr. Rankin's endorsement—($1000.)
2. To secure themselves for their personal liabilities in behalf of the Society.
3. To provide for the remaining debts and liabilities of the Society.

Said property to be re-transferred to the Executive Committee, or their successors, on security being given for the payment of said debts and liabilities; or, in the event of a sale, the balance of the proceeds to be restored in like manner.

The property of the Society is now in the hands of S. W. Benedict and Lewis Tappan, subject to the conditions of the aforesaid resolution. A portion of the debts has been liquidated by the payment of books at the same rate that they were offered to auxiliary societies—viz. at one half the price per hundred. The balance in favor of the Society has therefore been reduced, to what extent the Committee have not ascertained.

They report that this arrangement leaves no balance in the Treasury, and exonerates the Society from any present liabilities. How far any can recur, is of course a matter of conjecture. It is possible there may be some accession to our funds, from the trustees.

We recommend the adoption of the following resolution.

Resolved, That the Executive Committee be authorized to correspond with Lewis Tappan and S. W. Benedict, trustees, relative to the property in their hands, and to assume such responsibilities, in the name of the Society, as may in their judgment secure the most economical disposition of it.

On behalf of the Committee,
J. S. GIBBONS, *Chairman.*

D. L. Child, on behalf of the Business Committee, reported the following resolutions, which were adopted:

Resolved, That the American Anti-Slavery Society regard with heartfelt interest the design of 'the World's Convention,' about to assemble in London; and anticipate from its labors a powerful and blessed influence upon the condition and prospects of the victims of slavery and prejudice, wherever they are found.

Resolved, That our beloved friends, WILLIAM LLOYD GARRISON, NATHANIEL PEABODY ROGERS, CHARLES LENOX REMOND, and LUCRETIA MOTT, be and they hereby are appointed delegates, to represent this Society in the said Convention, and we heartily commend them to the confidence and love of the universal abolition fraternity.

Resolved, That the Anti-Slavery enterprise is the cause of universal humanity, and as such legitimately calls together the WORLD'S CONVENTION—and that this Society trusts that that Convention will fully and practically recognise, in its organization and movements, the EQUAL BROTHERHOOD of the entire HUMAN FAMILY, without distinction of color, sex or clime.

A communication was read by the Recording Secretary from the Executive Committee of the New-York City Anti-Slavery Society, in relation to the transfer of the Emancipator, which was referred to the committee appointed on that subject yesterday.

Samuel J. May, from the committee appointed on the sphere of operations and the expenditures of the Society for the coming year, submitted the following preamble and resolution, which were adopted:

Whereas, the Executive Committee of the American Anti-Slavery Society will require at least the sum of ten thousand dollars to meet the necessary expenditures of the ensuing year; therefore,

Resolved, That the above named sum be raised by the friends of the cause in the several states, in their due proportions, and in the manner they shall deem best, in view of the circumstances of the cause in their several states.

Thomas Earle, who was appointed a committee to draft a memorial to Congress, submitted the following, which was adopted:

To the Senate and House of Representatives of the United States.

The petition of the American Anti-Slavery Society, sitting at New-York city, May 15th, 1840, respectfully prays, that you will be pleased to take measures for abrogating, in a manner consistent with equal and exact justice, all provisions of the Constitution of the United States, which are in any manner liable to be so construed as to require of the people of the whole Union, or of the States respectively, that they participate in holding human beings in slavery.

The committee for the nomination of officers submitted their Report, and the following persons were elected officers of the Society for the ensuing year:

President—LINDLY COATES, Pennsylvania.

Vice-Presidents—Samuel Fessenden, *Maine;* George Kent, *New Hampshire;* Rowland T. Robinson, *Vermont;* Francis Jackson, *Massachusetts;* Peleg Clark, *Rhode Island;* John T. Norton, *Connecticut;* Gerrit Smith, *New-York;* Abraham L. Pennock, *Pennsylvania;* Anthony Simmons, *New Jersey;* Henry Gibbons, *Delaware;* A. A. Guthrie, *Ohio;* Herbert Williams, *Indiana;* Robert Stewart, *Illinois;* Zephania Plate, *Michigan;* John Needles, *Maryland.*

Board of Managers—Nathan Winslow, Samuel F. Brown, David Doten, Aaron Fuller, *Maine;* Timothy K. Blaisdell, John A. Richardson, Parker Pillsbury, David Millard, *New Hampshire;* Orson S. Murry, H. F. Leavitt, C. L. Knapp, E. D. Barber, O. J. Eells, *Vermont;* Seth Sprague, Wendell Phillips, Ellis Gray Loring, Samuel J. May, Amasa Walker, Edmund Quincy, David Lee Child, Amos Farnsworth, Andrew Robinson, Nathaniel B. Borden, William Bassett, Cyrus P. Grosvenor, *Massachusetts;* William Aplin, Thomas Davis, William Adams, John Brown, Joseph Sisson, Jr. *Rhode Island;* George W. Benson, William Bolles, Daniel Burgess, Horace Cowles, John Gunn, *Connecticut;* Thomas Van Rensalaer, Richard P. Hunt, Joseph C. Hathaway, *New York;* Samuel Aaron, Joseph Parrish, *New Jersey;* Edward M. Davis, Robert Purvis, William Jackson, Thomas Whitson, Jonathan P. Magill, Jonas Wyman, Albert L. Post, Wm. Wright, Samuel Webb, William H. Burleigh, Francis J. Lemoyne, Nathan Sugar, William A. Garrigus, *Pennsylvania;* Robert Hanna, Charles G. Finney, Robert H. Folger, A. F. Hanna, John Walker, *Ohio;* Thomas Chandler, *Michigan;* James B. Whitcomb, A. B. Brown, Levi Coffin, Elnathan Davis, *Indiana.*

Domestic Cor. Sec.—J. C. JACKSON.
Foreign Cor. Sec.—C. C. BURLEIGH.
Rec. Sec.—J. C. HATHAWAY.
Treasurer.—ISAAC T. HOPPER.

Executive Committee—James S. Gibbons, William Buffum, Thomas Van Ransalaer, Isaac T. Hopper, Charles Marriott, J. C. Jackson, J. C. Hathaway, Nathaniel Southard, Lucretia Mott, Lydia M. Child, Maria W. Chapman.

W. L. Garrison, from the business committee, presented the following resolutions, which were adopted:

Resolved, That the Executive Committee, which has been appointed for the ensuing year, be instructed to publish the Annual Report, prepared by the Executive Committee of the past year, and that they be authorized to append explanations or comments to the said report, if they think proper so to do.

Resolved, That the first mentioned committee be also instructed to prepare an address to the abolitionists of the United States upon the present state of the Anti-Slavery cause, and to publish it in connexion with the said Annual Report.

The following resolutions were presented on behalf of the business committee, and adopted:

Resolved, That the American Anti-Slavery Society regards with increased and increasing interest the case of the *Amistad prisoners;* that they have listened with astonishment and horror to the details of a conspiracy of certain executive officers of the United States to transfer those innocent persons by stratagem to the Island of Cuba, there to be judicially massacred, before their case could have a full and final adjudication here.

Resolved, That the Executive Committee be instructed to take prompt and vigorous measures for the defence and effectual protection of said prisoners.

A communication from George Bourne was received and referred to the Executive Committee.

W. L. Garrison, from the Business Committee, presented a resolution, which was amended, and adopted as follows:

Resolved, That we look upon the formation of the Massachusetts Abolition Society and the American and Foreign Anti-Slavery Society with unqualified disapprobation, believing the spirit of 'new organization,' technically so called, to be hostile to that of universal freedom.

Resolved, That this Society regrets that the new organization, recently established in this city, has taken a name which is liable to be confounded with that of this Society, and trusts that that association will perceive the justice and necessity of altering it.

T. Earle, from the committee on the property of the Society, presented the following statement from S. W. Benedict, on behalf of the Trustees, in whose possession said property now is; which was referred to the Executive Committee.

'The Trustees will re-convey the property in their hands for the sum of $4500, and for a satisfactory bond to secure the payment of any costs and damages that may result from the suit of Nash vs. Benedict for libel—and secure J. Leavitt's and others' bonds of about $1000 for the Amistad captives, and for any liabilities which may accrue by virtue of the past acts of the committee as agents of the American A. S. Society.

S. W. BENEDICT,
For the Trustees.'

E. G. Loring, from the committee on the transfer of the Emancipator, presented a report, appended to which was the following order, which was unanimously adopted:

Ordered, That the Executive Committee be authorized to establish a new Anti-Slavery Journal, to be published in this city, under their supervision; and that they be instructed to request of the Executive Committee of the N. Y. City A. S. Society to furnish the committee with the names and address of the subscribers to the Emancipator, in order that a free opportunity may be afforded to the abolitionists of this country to elect which of the two Anti-Slavery papers it is their desire to support.

The following resolution, from the Business Committee, was adopted;

Resolved, That we respectfully recommend to abolitionists, that they question all candidates for offices embracing legislative duties, whether they are favorable to such change of the constitutions and laws as will abolish all legalized aid to slaveholding; that they publish the answers given, and support no candidate who does not answer in the affirmative.

The following resolutions, from the Business Committee, were adopted:

Resolved, That the Committee of this Society appointed at its last annual meeting for the purpose of calling the Convention of Abolitionists holden in Albany during the last summer, in confining the call to 'freemen' alone, assumed a power not delegated to them by the society, a principle at war with the genius of our enterprise, and contrary to all our past action, and that their course in this respect meets our decided disapprobation.

Resolved, That the Convention assembled under the call alluded to above, in refusing to allow all persons believing in the doctrines of this Society, to participate in its proceedings, adopted a course equally at war with our principles and practices, and equally obnoxious to the censure of all the true friends of the slave.

A letter from Robert Hanna, of Ohio, was read and referred to the Executive Committee.

The following resolution was then adopted unanimously:

Resolved, That the thanks of this Society be presented to the chairman of this meeting, for the dignified and impartial manner in which he has presided over its deliberations.

On motion of Edmund Quincy, voted that the thanks of this Society be presented to the proprietors of this house for its use on the present occasion.

Voted to adjourn *sine die.*

From the Emancipator.

Speech of Henry H. Garnet,

A colored young man, and a member of the Oneida Institute, at the late anniversary of the American Anti-Slavery Society.

Resolved, That all the rights and immunities of American citizens are justly due to the people of color, who ever have been, and still are willing to contribute their full share to enrich and defend our common country.

In rising, Mr. President, to bespeak the passage of the resolution which I have just read, I cannot hope to express all the feelings of my heart. I would point this assembly to the early history of our country. I would invite Americans to examine anew the foundations of our republican institutions. I would remind you, sir, of dear-bought privileges said to be held out to all, but which are notwithstanding denied to immortal millions. I would hold up before you covenants written with blood, that might have been placed in the ark of the nation's glory, but which have been seized by the oppressor's hand and torn to pieces by his scourge. I would call you to listen to the shrill sound of the plantation horn, that comes leaping from the South, and finding an echo even among our northern hills. In a word, I would direct your attention to a pile of wrong, and national disgrace, and shame, as high as heaven.

Sir, the foundation of this government was formed of the most solid materials. Those who first laid their hands to the work of building up in this new world an edifice within whose walls the most extensive liberty should abide, were men who had no communion with tyranny and oppression. It must ever animate and cheer the bosom of the true American patriot to dwell upon the moral sublimity of the spirit of the pilgrims,—a spirit which led them to break asunder the ties that bound them to kindred and country, and to fix their dwellings, and to throw their destinies in the midst of the trackless wilderness. While speaking of those men, the tongue of the orator will never become ineloquent. The strains of the poet that shall entwine their deeds in song shall never vex the ear of patriotism. As they launched into the deep, their very sails were swelled by the breath of liberty. As pure in motive and as resistless in spirit as the waves that bore them thither, they laid the broad foundation of republican institutions. It was then, sir, that new and astonishing truths in regard to the principles of liberty were developed. Acting under the influence of these truths, *our* fathers pressed forward with holy and patriotic zeal in the road to that national independence which the revolution of seventy-six opened to them. Of the wonderful perseverance—of the ceaseless love of liberty, religious, political, and social, which regulated their actions, who is so base as to complain?

Of the principles laid down in the Declaration of Independence, we find no fault. For that instrument declares, 'that all men are created free and equal.' We would not question the sincerity of purpose, and devotion to freedom, which seemed to wield the swords of most of the fathers of the revolution. But we complain, in the most unqualified terms, of the base conduct of their degenerate sons. If, when taking into consideration the circumstances with which the revolutionists were surrounded, and the weakness of human nature, we can possibly pardon them for neglecting our brethren's rights—if, in the first dawning of the day of liberty, every part of the patriot's duty did not appear plain,—now that we have reached the mid-day of our national career—now that there are ten thousand suns flashing light upon our pathway, this nation is guilty of the basest hypocrisy in withholding the rights due to millions of American citizens.

It is not necessary, Mr. President, for me to attempt to mark out the grounds upon which is built the right of American citizenship. Let it be what it may, upon it the colored inhabitants of this country stand.

It is with pride that I remember that in the earliest attempts to establish democracy in this hemisphere, colored men stood by the side of your fathers and shared with them the toils of the revolution. When freedom, that had been chased over half the world, at last thought she had here found a shelter, and held out her hands for protection, the tearful eye of the colored man, in many instances, gazed with pity upon her tattered garments, and ran to her relief. Many fell in her defence. The grateful soil received them affectionately into its bosom. No monumental piles distinguish their 'dreamless beds.' Scarcely an inch on the page of history has been appropriated to their memory. Yet truth will give them a share of the fame that was reaped upon the field of Lexington and Bunker Hill. Truth will affirm that they participated in the immortal honor that adorned the brow of the illustrious Washington.

In the last war, also, colored citizens rendered signal service to the country. So anxious were they to defend their native shores from invasion, at the battle of New Orleans, that they did not stop to consult the safety of General Jackson's cotton bags. In order to show to you their ardor in that struggle, permit me to recite to you the words of the late President of the United States. 'I knew well how you loved your native country, and that you had, as well as ourselves, to defend what man holds most dear, parents, relations, wives children, and property. You have done more than I expected. In addition to those previous qualities I before knew you to possess, I found, moreover, among you, a noble enthusiasm which leads to the performance of great things.' Such is the language of slaveholders when they would have colored men stand in the front of battle. If they are forgotten by history—if they are not mentioned in the halls of Congress—if prejudice denies them a place in the grateful recollections of Americans in general, I trust they will at least be remembered amid the cloister of the Hermitage.

Sir, in consideration of the toils of our fathers in both wars, we claim the right of American citizenship. We claim it, but shall we ever enjoy it? Our ancestors fought and bled for it, but I will leave it with this assembly to decide whether they fought and bled as wise men or as fools. They have gone to their rest, many of them with their brows all marked with wounds received in fighting the battles of Liberty, while their backs were furrowed by the cruel scourge. Unfortunate men! They knew not that their children were to be immolated upon the altars of slavery—altars erected upon their very graves. They little thought that the Power against which they were fighting, would one day emancipate all its slaves, while their own country would muster all her power, and make her mightiest effort to blot out the few scattering stars that linger in the horizon of their posterity's hopes.

But what shall be said? shall we blame these men, and say that they slew their own interests? No, sir, if the revolution was right, they have done nobly, and will stand approved of heaven in the last great day. For, seeing this self same soil which now yields the bitter fruits of slavery in such abundance, in days that have passed, yielded other fruits, 'we ought to blame the culture, not the soil.'

In the exercise of religion, Mr. President, which is the salt that has kept the nation from moral putrifaction, the people of color have rendered their fellow-citizens some small assistance. Our religion truly has taught us to cling to that charity which suffereth long, and endureth all things. The truthfulness of the words of the British statesman, that religion is the basis of civil society, is almost universally acknowledged. And the spirit of our institutions lays it down as a primary duty of Americans, to acknowledge the moral government of God in all our affairs. The greatest blessings which we have received as a nation, have been given unto us on account of the little piety that has been found among us. And no one will say that there has not been now and then a pious soul among our people, although there is enough sin among us to excite the tears of the Christian world. The spirit of Christianity, while it is as extensive as the universe in its desire to do good to man, is also as impartial as the light of heaven. It does not stop to consider the complexion of its adorers. No fervent prayer of the righteous has ever fallen to the earth. No stone brought up to build altars to God, by hands however humble, has ever been rejected. He who heareth the ravens when they cry, and feedeth the young lion when he roars for lack of food, most assuredly forgets not the petitions of his chosen people.

Religion, then, is the preservation of our institutions. It is the mighty pillar which holds up the well-begun structure of this government, which I trust it will ultimately finish. Colored men have been with you in this labor. We are with you still, and will be with you forever. We even hope to worship in the earthly temples of our Lord. If they finally fall, as did the churches of Asia, on account of their sins, without being guilty of contributing to their destruction, let us be buried beneath their ruins. We wish not to survive their overthrow.

Sir, the slaveholder looks upon his victim as though he were not an heir of immortality. The apologists of oppression disregard his tears and blood. Church and State, the one holding up a christianity, falsely so called, immersed in blood, and the other endeavoring to shield itself behind law, have united in platting a scourge with which they have whipped him away from the highest privileges, and driven him into the most hopeless darkness. But from the gloom of the dungeon, prayers, fervent, righteous prayers, have ascended, in answer to which are the blessings that we now enjoy. Among the slaves of the South have been found some of the Lots, in consideration of whose supplications the Lord of Hosts has turned back the fiery waves of the vengeance which a disregard of His law in high places has justly merited.

Sir, if the privilege of American citizenship is granted in return for services done in contributing to the agricultural prosperity of the country, what class of Americans stands above the colored inhabitants of the soil! Who is it that will deny that they here stand pre-eminently entitled to the blessings of life and liberty? Let America blush with eternal shame, and hang her guilty head, when it is fearlessly asserted, that many of our poor, unfortunate females, bleeding under the lash of monsters, have been and still are the tillers of the land. From the Chesapeake Bay to the Sabine River, there is not a foot of cultivated ground that has not smiled beneath the hard hand of the dark American. In the Middle States also, we have contributed our proportionate share in tilling the soil. But the South, that points to her cotton fields and sugar plantations, that luxuriates in her orange groves fanned by her spicy breezes, that exults in the pride of her mighty rivers—the South that boasts of her slave supported hospitality, and manages to scare half the world by the blaze of her chivalry, and who in her turn is frightened into hysterics at the appearance of that awful raw-head-and-bloody-bones that is continually groaning, 'can't take care of themselves,' she is indebted to us for every breath of agricultural prosperity that she draws. Hear slaveholders themselves on the subject. If we emancipate our slaves, say they, we are undone. Without stopping to show the fallacy of a part of their doctrine, I would have you notice the bare fact set forth in this language, that so far as the agricultural interests of the South are concerned, the slave is her all in all. And, indeed, not only in the labor of the field are the people of color her bone and sinew, her life and blood, for we are told by one who knows all about the wholesome and industrious influence of slavery, that southern republicans, in case emancipation should take place, would be put to their wit's ends as to how their boots should be blacked.

If the dwellers beyond the Potomac have any thing to boast of, it is the wealth of their fields. It is here among the rocks and valleys of the North, that the trades display their ten thousand implements. The very clothing in which these dealers in the souls of men are dressed, and the carriages in which they ride, are made at the North. The bowie knives which they flourish in Quixotic glory, are manufactured in New-York, or somewhere else among innocent northerners. The whips that they bury in the quivering flesh of their prostrate victims, are platted on the banks of the Passaic. Since the first captive was landed on the Old Dominion, colored men have been toiling to make the South what she is to-day.

Not only in war, and in the exercise of religion, and in promoting the agricultural interests of the country, have colored men assisted you, but they have also contributed greatly in supporting the science and literature of the South. For poor Tom and Dick are sold far away, in order that my young lord Frederick William may be sent to college.

Sir, it has been shown, that we assisted you in the days that tried men's souls. We have knelt with you on the footstool of our Heavenly Father, and have supplicated with you for blessings civil, religious, and political. And may God grant that we may never be behind any class of our fellow-citizens in this respect. In slavery we have greatly aided in turning your wilderness into fruitful fields. Give us our freedom, remunerate us for our labor, and protect our family altars, and, by the blessings of Heaven, we will help make those fruitful fields to blossom and bloom as Eden.

With every fibre of our hearts entwined around our country, and with an indefeasible determination to obtain the possession of the natural and inalienable rights of American citizens, we demand redress for the wrongs we have suffered, and ask for the restoration of our birth-right privileges. But we would not look to man alone for these things. The Lord is our strength.

'Avenge thy plundered poor, oh Lord!
But not with fire, but not with sword;
Avenge our wrongs, our chains, our sighs,
The misery in our children's eyes!
But not with sword—no, not with fire,
Chastise our country's locustry;
Nor let them feel thine heavier ire;
Chastise them not in poverty;
Though cold in soul as coffined dust,
Their hearts as tearless, dead, and dry,
Let them in outraged mercy trust,
And find that mercy they deny.'

I speak in the behalf of my enslaved brethren and the nominally free. There is, Mr. President, a higher sort of freedom which no mortal can touch. That freedom, thanks be unto the Most High, is mine. Yet I am not, nay, cannot be entirely free. I feel for my brethren as a man—I am bound with them as a brother. Nothing but emancipating my brethren can set me at liberty. If that greatest of [illegible] earthly blessings, 'prized above all price,' cannot be [illegible] in my own native land, then I must be a st[illegible] to [illegible]ring my pilgrimage here below. For although I were dwelling beneath the bright skies of Asia, or listening to the harp-like strains of the gentle winds that whisper of freedom among the groves of Africa—though my habitation were fixed in the freest part of Victoria's dominions, yet it were vain, and worse than vain for me to indulge the thought of being free, while three millions of my countrymen are wailing in the dark prison-house of oppression.

In submitting the resolution, sir, I would again call upon Americans to remember, that, but a few years ago their fathers crossed the ocean, in search of the freedom, now denied to us. I would beseech them to remember that the great day of God's final reckoning is just before us, remember his eternal justice, and then remember the outcast bondman and let him go forth free in the presence of God, in whose image he was created.

Seventh Annual Report of the Executive Committee of the American A. S. Society.

The Constitution of the American Anti-Slavery Society, formed in Philadelphia in the year 1833, sets forth certain leading principles with regard to doctrine and practice, by the diffusion and enforcement of which it was to labor "to bring about the extinction of slavery." The Executive Committee were empowered, to enact their own by-laws, fill any vacancy in their body, employ agents, determine what compensation shall be paid to those persons they employ, "direct the treasurer in the application of all moneys, and call special meetings of the Society," according to their own best judgment and discretion. They were also required to "make arrangements for all meetings of the Society," and to "adopt the most energetic measures in their power to advance the objects of the Society." And they are enjoined to "make an annual written report of their doings, the income, expenditures and funds of the Society." The recurrence of this anniversary calls for the SEVENTH REPORT in compliance with this injunction

The Executive Committee, appointed at the last annual meeting, for the Anti-Slavery years 1839–40, in closing the account of their stewardship, must first refer to the circumstances under which they received their trust. The occurrences of the last annual meeting, particularly the disclosures of a strong party spirit in our ranks, were calculated to excite painful apprehensions in the friends of the Society, and greatly to embarrass the Executive Committee. The difficulties of the Committee were rendered more formidable, by a resolution adopted at the annual meeting, calculated to prevent them from employing agents to lecture or gather funds in any of the free States, except under the control of the State Auxiliary Societies. This restriction produced a state of things not contemplated in the constitution, in two respects, as it tended to deprive the Executive Committee of all independence of action, and as it made a distinction between State Societies and other auxiliaries. It was in effect, transferring the direction of the Society's action from its own central committee, and subjecting it to the conflicting and less responsible will of some twenty auxiliaries, each of them liable to judge more with reference to their own local objects than to the comprehensive interests of the cause.

These circumstances rendered it evidently a work of great difficulty, requiring unusual wisdom, energy and industry, for the Executive Committee to conduct the affairs of the Society in such a manner as to give the requisite vigor and effectiveness to the whole Anti-Slavery movement, and yet avoid, as far as possible, every thing that could give reasonable ground of complaint to any in our diversified and multiplying hosts. How far they have met a just expectation in these respects, is now for the Society to judge. That they should satisfy all was hardly to be expected. They can only say that, actuated by unshaken faith in God for the speedy success of our cause, and looking to the constitution to learn their powers and responsibilities, and humbly imploring the Divine guidance and blessing, they have endeavored to discharge the trust imposed on them according to their best judgment and ability.

On surveying the work before them, at the commencement of the year, they found the State Societies in the States whence most of our resources have been drawn, laboring under such pecuniary embarrassment. The whole number of State lecturing agents then in the field, it is believed, did not exceed twelve, of whom about one half were in New England. South and West of the State of New-York, it is not known that there were more than four or five lecturers in the service both of the National and State Societies. How to prevent a general relapse of effort, and to give that onward impulse to the cause, which seemed imperiously required, was the first inquiry that engaged our attention. Animated by the promise of a generous friend of the slave; of the largest donation ever made to your treasury, the Committee at their first meeting, (May 11,) passed a resolution "that one hundred thousand dollars ought to be raised for the Committee the ensuing year." The reasons on which this resolution was grounded, with the plans and prospects of the Committee, were fully set

[illegible]ddress to the Abolitionists of the United States, [illegible]hich was issued in June, and widely circulated.

The generous respons[illegible] whi[illegible]is address called forth, and a remembrance of t[illegible]pport uniformly accorded by the abolitionist[illegible]ntry, to the National Executive Committee, togeth[illegible]h the urgency of the calls for labor in various quarters, led the Committee at once to enter upon enlarged plans of operation.

On the 20th of May, it was voted to negotiate with the friends of the cause in Great Britain, with reference to the calling of a Convention of friends of immediate emancipation in all parts of the world. The result was, the appointment of the 12th of June, 1840, as the day for a General Conference of Anti-Slavery delegates, to meet in the city of London. The proposal has been highly approved in Great Britain, France, Jamaica, and by most of the State Anti-Slavery Societies of this country.

The Executive Committee feeling the importance of being well represented in this novel and interesting Congress of philanthropists, selected as the delegates of the American Anti-Slavery Society three of their own number, our two Corresponding Secretaries and the Rev. Samuel E. Cornish, believing that the abolitionists of the country and the members of the Conference might well confide in their talents and worth; their intimate knowledge of the concerns of the American Anti-Slavery Society, and of the whole subject of American Slavery, with its relations to the church, to the government, and to the literary, financial, commercial, and other interests of the country; their integrity, courage, benevolence and wisdom; and that while they will be prepared to enter boldly upon every effective and judicious measure, they will consent to nothing disastrous to the cause, nothing unworthy of their characters as christians and as American citizens. Two of the delegates, Messrs. Birney and Stanton, embarked yesterday for England. We regret that circumstances have prevented the attendance of Mr. Cornish. We are happy to learn that several of the State and other auxiliary societies will be ably represented at the meeting. The Executive Committee have resolved to invite the christians of the United States to make the day of meeting of the Conference, June 12th, an occasion of united and special prayer for the divine guidance and blessing upon its counsels. An elaborate statistical document on American Slavery has been prepared at the request of the committee, by Mr. Weld and the Rev. James A. Thome, and forwarded by our delegates to the Conference. It was undertaken in reply to a circular letter of inquiry sent out to this country by the Committee of the British and Foreign Anti-Slavery Society.

The unexampled interest excited by the disclosures of "American slavery as it is," and the anxiety created thereby to receive from the same hand, an exhibition of the causes and fruits of pro-slavery at the North, led the Committee to appropriate money to a considerable amount for circulars, agents, and other means of facilitating Mr. Weld's inquiries, for the materials of such a work. We regret that the tardiness of the responses to his letters, in connection with the pecuniary embarrassments of the Committee, have prevented our meeting the expectation of the public by issuing the work in season for the present anniversary.

Preparations were made for publishing an Anti-Slavery Hymn Book, and a book has been compiled by the Rev. E. F. Hatfield, at the request of the Committee, but before it was ready for the press the necessities of our treasury obliged them to leave its publication to individual enterprise.—The "Freedom's Lyre" is a valuable addition to our Anti-Slavery literature, and we trust will be highly useful, particularly in Anti-Slavery Prayer Meetings and Monthly Concerts.

A beginning has been made of a series of four page tracts. A valuable pamphlet by Judge Jay, on the condition of the free people of color in this country, has been published as a number of the Anti-Slavery Examiner. At the instance of a number of friends in the West, the Committee have reprinted an able and faithful work on slavery, which was published in Indiana in the year 1824, by the Rev. James Duncan, a distinguished Presbyterian minister of that region, and father of the Hon. Alexander Duncan, now a member of Congress from Cincinnati. This work, for boldness of rebuke, conclusiveness of argument, and soundness of principle, is surpassed by few if any of the more modern Anti-Slavery productions. It was, unhappily, marred by a few words of gradualism and caste at the end, and was unsupported by organized societies, with a consistent religious and political action; and hence seems at its first publication to have fallen powerless on the public mind. Its fate is an instructive addition to the numerous other proofs, that slavery will be well contented to let people speak of it as they please, so long as they will *do nothing* against it in the way of consistent, social, political and religious action. Under the present more favourable circumstances, the Committee hope for great good from its circulation, particularly in the denomination to which the writer was attached, as a Presbyterian of the Old School.

In the month of June, the Committee voted to republish entire a work then just received from England, on the African slave trade, by the Hon. Thomas Fowell Buxton. Before it was put to the press, however, information was received that our friends in Philadelphia were re-printing an edition, and ours was abandoned. Sometime after the Philadelphia edition was published, it became known to the Committee that the last chapter of the work had been omitted. No doubt was entertained of the upright intentions of the Philadelphia publishers, but it was thought injustice was done to the author by omitting that portion of his work in which he indicated the general nature of his plans for effecting the desired extinction of that accursed traffic, however inadequate these plans may appear to us who live in nearer contact with the spirit of slavery than the honored writer. The seasonable, liberal donation of two hundred dollars by a distinguished English friend, given to the Committee for this express purpose, enabled us to issue a handsome edition of Buxton's work entire.

It is worthy of remark that, although great exultation was manifes[illegible] by the advocates of the colonization scheme, on the rumor that the successor of Wilberforce as leader of English abolition had embraced the principles of that remarkable imposture; yet since the publication of the book itself, nothing more has been heard on the subject, and the papers which advocate Colonization have ceased to remind their readers of the appalling facts disclosed by Mr. Buxton, respecting the continued prevalence and increased atrocity of the slave trade. Mr. Buxton's plan contemplates the establishment of lawful commerce among the tribes both of the coast and the interior, under the protection and control of the British government, as a substitute for the slave trade. We should be sorry to fear that the exportation of slaves from Africa to the western continent will continue until commercial intercourse shall have civilized the native tribes. Yet nothing can be more preposterous than the assumption that it furnishes the slightest countenance to the designs of the American Colonization Society. It is known that Mr. Buxton continues to look upon that scheme with the same reprobation as when, seven years ago, he united with Wilberforce and others in the famous protest, which has since stood as the verdict of British philanthropy on that scheme.

The National Convention of abolitionists at Albany, on the 31st of July last, was first proposed by the society of Ashtabula county, Ohio; and afterwards recommended by several State Societies. Some preparatory steps towards it were taken by the Executive Committee of last year; but the "call" was issued by a special committee of arrangements, appointed for that purpose by the society itself, at the last annual meeting; and their doings were approved and the committee discharged by the society, at the special meeting held at Cleveland in October. The result of that convention, in confining its discussions to the objects for which it was called, and in resolving that no man is fit to be a candidate for President or Vice President of the United States, Governor or Lieut. Governor of a State, or member of any legislative body of the State or nation, who is not in favor of immediate emancipation,—were regarded with so much satisfaction by the Committee, that we gave a wide circulation to the number of the Emancipator containing the proceedings, and also paid for a large number of copies of the address of the convention in German. The good effects of that national convention, in promoting harmony of feeling and concert of action among abolitionists, had its conclusions been more zealously and unitedly enforced by prominent abolitionists. As it is, there is reason to fear that the just and salutary determination there avowed will be nearly swept away in the tide of party frenzy which seems to be overflowing the land.

The question of political action, being thus still considered open, has engaged much of the attention of abolitionists, and threatened to produce a temporary alienation of sympathy and confidence. The Committee, believing that discussion, and perhaps experiment, would be the only way to settle the question, and that the sort of people, who, because abolitionists, would be little influenced by the edicts of assumed authority, resolved, in December last, that it was not advisable for them to interfere with the question respecting the nomination of Anti-Slavery candidates for office, but leave it to the people who give the votes, to take such measures as they might deem advisable, for giving to the subject of slavery its rightful pre-eminence as a political question. The Committee have seen no reason to question the prudence of that resolution.

One of our most interesting objects of expenditure has been the diffusion of Anti-Slavery principles and intelligence, among that portion of our countrymen who use the German language. Besides the German edition of the Albany address, and a German edition of the instructive speech of Samuel Webb at that meeting, a German Anti-Slavery almanac has been issued, and many thousands circulated. Several German tracts have also been published, and are doing much good. Large numbers have been circulated also, of an able German newspaper published in Philadelphia, and advocating Anti-Slavery principles. The numbers of people now in the country, who use only that language, with the immense accessions constantly making to their number, and their exclusion from the ordinary means of obtaining information on the subject, render these efforts highly promising; while the general passion of the Germans for liberty, gives the highest assurance that nothing is wanting but light to range them against oppression in this country, as they have fled from it in their fatherland. The manner in which they are crowding into the slave states of Virginia and Missouri, gives additional importance to measures, which the Committee would have continued with increasing vigor but for their entire inability through want of funds.

Sometime in July, the Committee was waited on by the Hon. William H. Burnley, a planter and a member of the Legislative Council of the Island of Trinidad, who sought to obtain our sanction in favor of his object of procuring emigrant laborers from among our free citizens of color.—After hearing his statements and gathering such information as we could from other sources, the Committee resolved that they could not with propriety recommend any measure for the expatriation of those whose cause we had espoused, that we relied much on the example and the influence of the free for the emancipation of the enslaved, that the removal and reduction of their numbers was calculated to dishearten the rest, but that it did not belong to us to throw obstacles in the way of individuals who thought that they could better their condition by removal; and if any were resolved to go, we believed that they would be as well protected in Trinidad, as could be expected in the circumstances, and that we knew of no foreign country which offered greater inducements to emigrants. Subsequently, a member of the Executive Committee received an offer from British Guiana, of eight dollars for every colored emigrant, whom he would induce to ship to Demerara. It is needless to say the business was declined. Considerable numbers have gone to Trinidad, and the results have been such as to give the Committee ground for regret, only that they did not, at once, come forward with an earnest exhortation to the free people of color, to suffer all wrong and endure all hardships, rather than forsake their country, and their brethren in bonds.—Such was the determination avowed by the first meeting of the people of color, called in 1817, to express their sentiments respecting the Colonization scheme. The same solemn purpose was reiterated by the general convention of the people of color, held in this city, in the year 1834. We believe that every agitation of the question of removal is calculated to interfere with those settled habits which lead to permanent improvement, and so to produce injury to our cause. The eagerness with which the slave-trading and colonizing State of Maryland, has entered into this form of expatriation, accompanying their sanction of it by enactments against the rights of the free people of color, more unconstitutional and atrocious than even they had ever dared to attempt before, ought to satisfy all minds as to the family relationship of all these colonizing projects—"in Africa or elsewhere."

As soon after the last annual meeting as the wishes of the state societies could be ascertained on the subject of agents, and the needful measures could be taken, the Executive Committee desisted from the employment of agents in the States of New England and New-York, and directed their efforts to procure a supply of competent agents for the wide field lying south and west of the latter State. By great exertions, the Committee soon had about twenty agents laboring or prepared to enter upon this field—some of them tried veterans in the cause, and others youthful champions anxious to devote themselves to the service of the slave. Two of them the Committee cannot forbear to name; Arnold Buffum for Indiana, and the Rev. John Cross for Illinois. The Rev. E. O. Hall of Black Rock, a minister in the Methodist Episcopal Church, had been sent to Indiana just before the last annual meeting. He labored some time in making preliminary inquiries and had begun to lecture with cheering success, when his ecclesiastical duty called him back to the State of New-York, and before he could return to the west, the accumulating and disheartening embarrassments of the Committee disabled them from continuing his support, and he therefore remained at home. Messrs. Buffum and Cross are still in the field, laboring with much self-denial and depending on the liberality of the people for their support, while the success which attends their efforts has not disappointed the expectations which led the Committee to resolve on entering the western region, as a field already white for the harvest. The other agents, designated for Ohio, Michigan and Western Pennsylvania, have either entered the service of the state societies, or left the field for the present. We have reason to believe that the engagement of these agents, and the transfer of several of them to the state societies, has been a means of greatly rousing the hopes and stimulating the energies of the state societies, particularly in Ohio and Michigan, both of which have made a noble display of vigor and enterprise since our last report. We trust they will now be able to sustain the cause within their borders, although the burthen will be very severe, and the struggle may be protracted longer than it would be, were the National Executive Committee enabled to collect funds in the east to employ agents in the west. But under the present arrangement, we see no other prospect than that not only Ohio and Michigan will have to bear their burthen alone, and that our devoted agents, Buffum and Cross, will be left to wear themselves out in singlehanded toil, or else compelled to leave those important states to be occupied by abolition in some more favored period of the future, when the existing embarrassments of our cause shall have worn themselves out and disappeared.

The success which attended the application for funds to the members of the Albany Convention, assured the Committee that their plans could be appreciated and made to commend themselves to the support of abolitionists, and that funds could be raised for the accomplishment of our objects, if we could only have personal access to the abolitionists of the country. A wish to avail ourselves of this, as far as possible, without contravening the restrictive resolution of the Society, was one motive which led the Committee to resolve upon holding a series of Special Meetings of the Society, as contemplated and provided for in the Constitution. Another object was to give the abolitionists of distant and different sections a full opportunity to enter into the responsibilities and share the burdens of the National Society. That the holding of all our meetings in one place results in inequality cannot be denied. From the whole of the States west of New York, the highest number of members that ever attended the annual meeting at New York was eleven, and the average attendance at our six anniversaries is seven. In view of this inequality, the Committee called the first special meeting at Cleveland, Ohio, on the 23d of October. Nearly four hundred members there attended, and engaged in the usual discussions, and transacted the business of the Society with much satisfaction. Just about this time, however, the country had began to tremble under the commercial revulsion whose wide-spread effects are now so disastrous, and the contribution to our treasury was, therefore, but small. And immediately after, our pecuniary prospects become so overclouded, that the Committee have not thought it expedient to call other special meetings, as had been proposed, or to enter upon any new enterprises.

On the 7th of November, all our travelling agents were informed that the Committee no longer possessed the means of sustaining them in the field, and that for the future they must rely upon such collections as they could make for themselves, or resort to other employments. It was with great pain and reluctance the Committee adopted this measure. And they deeply sympathized with many esteemed and devoted agents who could not but suffer greatly both in their interests and their feelings, by so unexpected an order. But they saw no other alternative. In ordinary times, they might, by letters and circulars, and appeals in the papers, have obtained from abolitionists over the country, the means of meeting the emergency. But money had now become too scarce to be given in answer to letters; and the restrictive resolution cut us off from the opportunity of carrying the question whether these western agents should be sustained to the firesides of the people. We, therefore, yielded to necessity, and left the responsibility to fall wherever it may be found to belong, for a result so disheartening to the friends of the cause, and productive of so much inconvenience and injury to the individuals thus suddenly thrown adrift.

Earnest and pressing applications were forthwith made to the State Societies, to see if any means could be obtained for relieving the Committee from the liabilities already incurred, and furnishing them with means for carrying on the more indispensable operations of the society to the close of the year, when it was hoped a full and mature consideration of the subject, in the light of two years' experience, would make it manifest to all, that it is impossible for a National Executive Committee to carry forward their work with the energy and courage that the necessities of the cause require, unless they are permitted to spread their own plans and wants directly before the people. We shall not enter into a detail of our negotiations with the State Societies; but barely state that the increasing pressure upon the Committee at length left no prospect of relief from that quarter. The Committee, therefore, felt it their duty to call a special meeting of the Society, to be held in the city of New York on the 15th of January.

The meeting, though small in numbers, as was to be expected at that season, entered earnestly into the exigency, and after having a full detail of our situation spread out before them, came to the conclusion to throw the matter once more upon the State Societies, by recommending that the sum of ten thousand dollars should be paid by the several State Societies in certain specified proportions, in order to carry the Committee well up to the annual meeting. The following is the apportionment agreed upon by the Society, viz:

States.		*Sums.*
New York,		$2,000
Massachusetts	Anti-Slavery Society,	1,250
	Abolition Society,	1,250
Connecticut,		800
Vermont,		800
Rhode Island,		500
Pennsylvania,	Eastern Society,	1,000
	Western Society,	500
Ohio,		500
Maine,		500
New Hampshire,		500
New Jersey,		200

This result was communicated to the State Societies, and elicited from all but three, the most gratifying expressions of sympathy in the embarrassments of the Committee, and a desire to do all in their power for the relief of our treasury. One Society, that of New Hampshire, has made no reply to any of our communications for many months. And one, the oldest of our State auxiliaries, at this juncture spread before the world a long complaint against the Committee for alleged delinquencies and failures of duty, going back to the summer of 1837. The Societies which answered kindly, however, delayed, probably from inability, to send the funds we needed. The demands for wages, rent, salaries, and other expenses already incurred, could no longer be deferred. Our Secretaries and other agents must be paid. One of the Secretaries, who had generously forborne to take up his salary for more than a year, was now by a change of circumstances obliged to call for his arrearages. The London Convention, first proposed by this Committee, was at hand, and it would be altogether derogatory and disheartening for the American Anti-Slavery Society to be unrepresented in it. Under these circumstances, the Committee felt themselves no longer at liberty to delay employing the whole property of the Society at their disposal in raising the funds required. They, therefore, resorted for relief to the large stock of publications which had been laid in at the beginning of the year, in anticipation of a more extensive demand by auxiliaries than has been realized under the change of times. Several of their heavy debts were paid off in books, at a price which enabled the creditors to turn them into money without loss to themselves. A considerable amount of money was raised by a sale of books, at a price lower indeed than it had been usual to sell them, but yet more advantageous than has been often realized in this city by those who were obliged to sell their stock to raise money. And we have the satisfaction to know that the sale was made in such a way as will not impede the sale and circulation of the books, while it secures the profits, if any there be, to the advancement of the Anti-Slavery cause. After this, the whole remaining property of the Society was placed in the hands of a committee to provide for all the remaining debts and liabilities of the Society.

The Anti-Slavery newspaper, entitled the Emancipator, was commenced in New York, by individual enterprise, before the American Anti-Slavery Society was formed, and in fact same months before any society was formed in this city. Soon after the national society was formed, the publishers of the paper became embarrassed and were forced to consign the subscription list to a creditor. The Executive Committee then in office, feeling the need of an Anti-Slavery newspaper in this city, and taking into consideration the disheartening effect its discontinuance would have at this crisis, purchased the subscription list, hired an editor, and made arrangements for continuing the paper, which they have sustained, under different forms and at a great expense, until a few weeks since, when the necessity of making engagements for another volume, convinced the Committee that its future support was no longer practicable by them, under present circumstances, without sacrificing to it other objects of greater importance. They therefore threw it for future support upon the zeal and energy and liberality of the young men in the Board of the New York City Society, and relieved the National Society of further charge in regard to it, while at the same time they have provided for what is due to subscribers who have paid in advance, and secured the continued publication of the paper, under the same editor and on the same principles as heretofore.

On the 1st of May, the lease which the Committee held of the rooms heretofore occupied, expired by its own limitation. As the rent was very heavy for the times, it was not deemed advisable to continue in these rooms; and since our two Corresponding Secretaries were to be absent in Europe for a considerable period, and our editor was otherwise provided for, and the disposal of so many of our books had superseded the necessity of our sustaining a book store for the sale of Anti-Slavery publications, the Committee have not thought it expedient, at present, to incur the expense of hiring offices for the society.

In the month of August, divine Providence threw upon our shores a company of native Africans, who had been unlawfully enslaved in the island of Cuba, and who rose and rescued themselves from their oppressors, on board the schooner Amistad, a vessel employed in the domestic slave trade of that island. The Executive Committee were at once impressed with the importance of taking prompt and vigorous measures to secure to these foreigners the same regard for their rights as men, which would have been accorded to a like company of Genoese, self-rescued from a Barbary corsair. The Committee who took the matter in charge, was appointed at the Anti-Slavery rooms, and proceeded with the sanction of this Board, to engage able counsel and take the other necessary steps to protect the oppressed and secure the right. Their measures have been thus far liberally sustained by the public, and eminently smiled upon by heaven, and we cannot but hope they will eventually be crowned with complete success.

The Congressional document on the subject, called forth by the vigilance of John Quincy Adams, and so mysteriously suppressed on its first appearance, discloses a series of acts on the part of the Federal Executive and its subordinates, interfering with the course of justice, and seeking to sacrifice the weak to the supposed interests of the Government and State policy, that ought to alarm all the friends of lawful liberty, and that has not been paralleled in countries claiming the benefits of the old Saxon Habeas Corpus, since the day that Charles I. expiated his usurpations on the scaffold. The suppressed pamphlet has just been reprinted in this city, and is for sale at the Anti-Slavery Depository, 131 Nassau street, and ought to be read in every village of the free States.

During the last summer, our senior Corresponding Secretary, James G. Birney, was afflicted by the removal of his aged father, a citizen of Kentucky, and a slaveholder. By this event Mr. Birney had it in his power to put in execution a purpose formed long before, of freeing all his father's slaves at his own expense. He accordingly immediately proceeded to Kentucky, and as soon as he could conclude the necessary negotiations to place them legally in his power, he immediately emancipated them by deed, according to the forms of Kentucky law, without expatriation. Mr. Birney insisted in relinquishing his salary during the two months that he was engaged in this business. This self-impoverishing act of obedience to Anti-Slavery principle we cannot doubt is working an effect among the slaveholders, and ought not to be forgotten by abolitionists. While he was in Cincinnati, Mr. Birney enjoyed several opportunities of conferring with the Rev. Dr. Brisbane, pastor of one of the Baptist churches in that city, a native of South Carolina, and a slaveholder, who has since ennobled himself by following the distinguished example of Mr. Birney, in the emancipation of his slaves.

One of the agents was employed with special reference to labors in connection with the Methodist Episcopal Church of which he is a minister. Circumstances have given peculiar importance to the abolition struggle in this branch of the church. No where are truer friends, no where more determined opposers. Our cause has been steadily on the increase during the past year, so that it is believed a large majority of the ministers and members through the eastern States, and large numbers in the middle and western States, may now be considered firmly pledged to the slave. The New York Conference at its session, a year ago, renewed its opposition to modern abolition, by passing an official censure upon the editor of Zion's Watchman, who never was, in any sense, amenable to that body. But the violence which was formerly manifested, seems to have abated its force, and apparently settled down into a deep and sullen hatred, which, it is believed, betokens a struggle about to take place between liberty and slavery, that cannot but result favorably for the cause of universal freedom. The General Conference, now in session, is already agitated in a way that may possibly result at once in driving the neutrals to choose their side on the grand question, whether slavery is right or wrong.

The Committee appointed an agent of approved worth to labor with a similar view among the churches and associations of the Baptist denomination, but for personal reasons he was unable to undertake the service. Several local Conventions of Baptist ministers and church members have been held with happy results, and the National Baptist Anti-Slavery Convention, which met in this city on the 27th of last month, seemed but a natural fruit of the efforts which a large number of devoted Baptist abolitionists are making to purify their own denomination from the sin and stain of slaveholding;—in other words, to do for their branch of the church, that which Benezet, Woolman, and other members of the Society of Friends, gained immortal honor for doing in theirs.

The Committee are impressed with the belief that the eradication of slavery from this land is a process of so much difficulty that it will require all sorts of instrumentalities that are lawful and wise, and that it becomes us to say to all who are truly essaying to aid in this work, on principles which are not essentially subversive of the whole ground, "The Lord be with you and bless you."

A most desirable opportunity has opened to the Committee, for promoting the diffusion of our principles among slaveholding professors of religion in the West, but we have been prevented from availing ourselves of it to a full extent, by the want of funds. From information to be relied on, we are satisfied the truth is spreading, and conscience and charity are awaking, among slaveholding professors of Christianity. The Rev. Bishop Erb, of the German "United Brethren in Christ," a sect already quite numerous in Virginia, is a very zealous advocate of Anti-Slavery truth; and the denomination are rigid in exacting abstinence from slaveholding as a necessary qualification for the ministry. The rejection of Dr. Bosley, of Kentucky, by the late General Convention of Free Will Baptists, with their published refusal to receive the plundered wages of the slave as contributions to the missionary treasury of the same denomination, are among the impressive signs of the times.

Early in the year, a second State Society was formed in Massachusetts on the principle of our constitution, called the Massachusetts Abolition Society, auxiliary to the American Anti-Slavery Society. Our constitution expressly entitles any such society to become auxiliary, and when the Board of the new society requested an express recognition of the relationship, we had no right to refuse it. A similar recognition was asked and given with regard to the A. S. Society of Western Pennsylvania.

The labors of the single agent we were able to employ in New Jersey, have resulted in the formation of a State Anti-Slavery Society in that State, which completes the circle of the free States. This Society held its first annual meeting in the State Capitol, at Trenton. Although there is now no lecturing agent in that State, we trust the Anti-Slavery cause, though late, is advancing. Bankruptcy, arising out of their eager pursuit of the bubble of "Southern Trade," and in which no State has gone so deep as New Jersey—bankruptcy is doing the work of twenty agents, in opening the eyes of men to see the true cause of our calamities.

The visit to our waters of the British brig of war, Buzzard, Captain Fitzgerald, bringing in a number of supposed American slavers, captured by that vessel while engaged in the African slave trade, offered the Committee an opportunity to pay to the gallant commander a tribute of respect, which he has richly merited by his indefatigable and successful exertions for the suppression of the slave trade. It would be instructive to contrast the cold neglect which was shown by our government towards Lieutenant Fitzgerald, who had encountered peril and loss for the suppression of the slave trade, with the indecent eagerness of the same government to place the Executive and the Judiciary at the service of *Don* Jose Ruiz, who had met a mishap in helping on the slave trade. It is also worthy of remark, that the Colonization Society does not seem to have thought of *doing* any thing, either in reference to Captain Fitzgerald or the African captives; and the community plainly does ample justice to their pretensions by not expecting any thing from them. The spontaneousness with which the public mind looks to the Anti-Slavery Society to stand in the gap on all such occasions, speaks volumes of testimony.

A similar opportunity was offered to pay a tribute of respect to Sir Lionel Smith, the late upright and humane governor of the Island of Jamaica, who spent some days in this city on his way to England. The well known fondness of our citizens generally to lavish their attentions upon distinguished, and especially upon titled foreigners, was very prudently waived towards Sir Lionel Smith, for the valid consideration that he was a practical and open friend of the blacks, and a despiser of caste. To have shown him any such respect as is paid to a rowdy marquis or a broken-down rake, might have given offence to our "Southern brethren."

The timely visit of Dr. Madden, to afford the benefits of his deposition in the case of the Amistad captives, was duly noticed by the Committee. The eloquent speech which he has delivered to his Catholic countrymen in Dublin, is another service to the cause of humanity, whose value will be better appreciated hereafter. The indefatigable Charles Stuart, whose flying visit among us was so welcome, should also receive honorable mention in this report.

While thus giving honor to whom honor is due among the living, we pause a moment, in tender sadness over the names of the dead, while memory sheds a tear over the graves of Dr. Charles Follen, of Benjamin Lundy, of James C. Alvord, of Dr. Joseph Parrish, and of Charles Hammond, faith rejoices with thankfulness that such men have lived, and acted among us to rescue our nation from universal reproach, and to shed lustre upon the cause in which we are engaged.

The progress of impartial legislation in the Free States, as a most encouraging indication of the advance of our cause, has engaged much attention from the Committee. Mr. Birney had the opportunity of speaking at length on the subject, in the Representatives Hall of the State of New York, before a Committee, and in the presence of a large number of the members of the State Legislature, now in session, which removed some of the misapprehensions in regard to the Jury Bill, and some other measures in agitation. The effort was made to obtain a similar hearing in New Jersey, but the slave power was too strong at present.

In conclusion, the Committee would express their regret that so much of this report has been occupied with the language of complaint and apparent despondency, with regard to our operations as a Society; while at the same time we declare our entire conviction that THE CAUSE itself, for which the Society was formed, and to which it is therefore merely secondary, is advancing in the public mind with great rapidity and power. The rejection of Henry Clay—a slaveholder and defender of slavery—is a waymark in our history. The success of the Committee for the Amistad captives, in keeping at bay the Federal Executive, and preserving these unhappy men from sure death, is another indication. The hard times, which have so deeply embarrassed the Committee, have yet been doing our work, by compelling a reluctant people to look at the commercial and political bearings of slavery. The glorious results of West India Emancipation cannot forever be kept from the knowledge of the American people. The peaceful delivery of that portion of the Hon. W. Slade's speech which presses the abolition of slavery in the District of Columbia, with its insertion in the columns of the National Intelligencer, shows the beginning of a change in the feelings of slaveholders. The diminished vote by which the Congressional Gag was carried at the present session proves that the North is less servile than it was.

But, above all that is visible, the Committee derive assurance of the success of our cause from the consideration that the God of the oppressed is on the throne, that the work of emancipation in his own work, and will be accomplished by his power in such a way as to secure his glory.

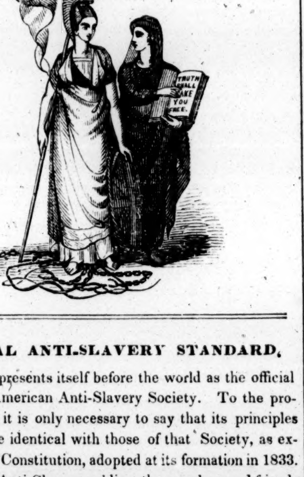
By order of the Executive Committee,

JOSHUA LEAVITT,
Recording Secretary.

New-York, May 11, 1840.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, JUNE 11, 1840.



NATIONAL ANTI-SLAVERY STANDARD.

This paper presents itself before the world as the official organ of the American Anti-Slavery Society. To the pro-slavery public it is only necessary to say that its principles and object are identical with those of that Society, as expressed in the Constitution, adopted at its formation in 1833. While to the Anti-Slavery public—the members and friends of the society itself—those under whose authority the paper is issued, and on whom it depends for the means of diffusing light through the Nation on the subject of Slavery, a brief prospectus is due.

THE NATIONAL ANTI-SLAVERY STANDARD is issued by authority of the American Anti-Slavery Society, in annual meeting assembled, May, 1840, to supply the want created by the transfer of the Emancipator, till recently its organ. The Society itself having expressed its opinion of that transaction, as well as of the present position and exigences of the cause, we, as its Executive Committee, have only to carry forward its plans in conformity to the instructions we derive from the annual meeting, and our convictions of the best mode of carrying them out.

It is manifestly the will of the Society that this paper should be conducted on the broad principle of the universal fraternity of the human race, irrespective of sect, party, sex color or country. All who love freedom and abhor slavery, all who believe in the doctrine of immediate emancipation, will receive from the conductors of this paper that equal consideration which the society itself accords, and be welcomed as co-laborers whenever they present themselves in that character.

From the proceedings of the annual meeting it appears to be the will of the society, as in the beginning, that proscription for opinion or intolerance towards those whose consciences limit them to fewer or allow them more abundant means of action to promote the cause, can have no place in its ranks.

A corresponding liberality must, therefore, characterize this paper. Difference as to the best measures to be adopted must be expected; it is inseparable from the nature of human beings. This paper, therefore, must admit the discussion of both sides of the various constitutional measures proposed for the abolition of slavery, and no private bias of the Editor, or of the Executive Committee, will cramp the freedom of expression respecting the grand object of the society and the means for its accomplishment.

It is no less evident that to be in consistency with its character, as an organ of the American Anti-Slavery Society, this paper must consider the spirit of new organization, technically so called, and as manifested in the formation of the "American and Foreign Anti-Slavery Society," "Massachusetts Abolition Society," &c., as inimical to the broad and noble platform from which the Anti-Slavery enterprize first started—to which it owes its unprecedented success, and on which it must still be maintained to insure a peaceful consummation.

From all the proceedings of the recent annual meeting it also appears that still, as at the beginning, the American Anti-Slavery Standard considers both morals and politics, Church and State, as coming within its appropriate field of action. That it means to keep a watchful eye on public men and public measures—on candidates for popular suffrage—on incumbents in office, civil or ecclesiastical—that it means to bring all its influence to bear against the system of slavery as upheld by government, without stigmatizing or censuring any for their political course, so it do not involve the betrayal of the cause, by pleading for or voting for pro-slavery candidates for office.

THE NATIONAL STANDARD which the society upholds, must therefore on the subject of slavery be a political standard. It must be also and above all, a religious standard—it being obvious that the work we have to do demands all the aid to be derived from the highest and most energetic sentiments and convictions which dwell in the soul of man. While we depend on the true Church of Christ, in its character of a worker of truth, peace and righteousness, as, under God, our most efficient ally. We cannot but regard the American Church, soiled and debased as it is by slavery, to be in its present state the worst foe of humanity, freedom, and pure religion.

With this path marked out by the society, and by their own sense of duty, the Executive Committee of the American Anti-Slavery Society send forth this sheet as its organ; nothing doubting that the true hearts that have called on them to raise this standard, will nobly stay up their hands: with all confidence that the God and Saviour of the true-hearted will, for the slaves sake, and for his righteous name's sake, grant them strength, and patience, and success.

To the Abolitionists.

We this day unfurl our banner to the breeze. Confident that the noble and true hearted abolitionists of the country will sustain us in pleading for the largest liberty, we ask the attention of our friends to our new Journal. Its size is that of the Emancipator, in its prosperity, and our friends may rest assured that no pains will be spared to make it all that the Emancipator was before it became "NEW ORGANIZED;" or was transferred into other hands. We can say in truth, that our hearts have been made glad by the sympathy that has been manifested on account of the position in which we were placed, by the sale of the organ of the Society; a deed which we hold to have been unjustifiable, and for which no excuse has ever been attempted. Since that transaction, we have been without any medium of direct communication with the Anti-Slavery public. The journals of this city unfriendly to the cause of liberty have spared no opportunity to heap upon us all manner of obloquy and abuse, and to misrepresent the issue between us and the seceders; while they have manifested no litte sympathy for those who have left, and have given them the name of the "Moderate Party." Moderate party in a crusade against slavery! Well, our friends are welcome to the appellation. God forbid, that the pro-slavery journals of this, or any other city, should ever see such a halting in our march, such a wavering in our purpose, such indecision in our plans, as to call us "moderate." We feel thankful that this day we can utter our "All Hail," to the liberal minded, large hearted, devoted advocates of the rights of men who have manfully refused to cower before a corrupt public sentiment, and pay it homage, by casting off any who wish to join in a conflict against a system that gluts itself, and grows fat upon the dearest rights of men and women. We feel thankful that there is found a body of men who feel that the prayer of woman is as sweet and dear in the sight of her Maker, as though it came from the lips of the sterner sex, and was uttered with more of formality and Pharisaism.

Our platform is as broad as humanity, and our invitation to all. Come on, then, to the conflict! Jew and Gentile, colored and white, men and women, any and every body; old and young, the man venerated for his wisdom, and the youth of high hopes, come join us, for the warfare is of the noblest character, and the victory sure. Disappointment cannot daunt us, desertion does not discourage us. Opposition cannot impede our march. The foundation of our enterprise is as broad as eternal right, and the superstructure as lofty and enduring as truth. The wise, the good, the generous, the philanthropic, the godly, and benevolent; all will, in due time, give us their sympathies and efforts; while we sincerely hope, that those who do not love liberty for her *own* sake, will find other influences and associations more congenial than those with which they must necessarily come in contact in their intercourse with us. Glad as we should be to have the co-operation of all, we rather suffer the loss of their company, than have our platform narrowed one whit. Such as feel that they cannot work for the enfranchisement of the slave with all of every kindred and tribe who might wish to aid us, would find the connection any thing but pleasant.

As the contest thickens and the collision increases in severity and power, as slavery is compelled of stern necessity to develop more fully her plans, and the people see more clearly that her settled purpose is to conquer the hardy and vigorous North, as well as to maintain her possession of the "sunny South;" they will awake and bestir themselves. The people of the North can never be enslaved. As slavery keeps at the South, the North may remain lethargic; and as she makes her manifestations among us, our eyes will open, and our energy will be proportionate to our danger. To make the people see that slavery was in our midst, has required toil and deep self-sacrifice, and we are receiving our reward in the roused spirit of our countrymen. It is utterly unphilosophical to suppose that the contest will stop here. The monster will not let us rest. The die is cast and the declaration entered, and liberty or slavery must triumph. Her opposition will be proportionate to our vigilance. Her struggles mighty, as she feels our pressure; and it is foolish as well as faithless to imagine that we can, as a people, as a great nation, recede if we would.

When the period shall arrive that the question is seen to be "chains for *all* or freedom for *all*," who can doubt the result? When the politician, the merchant, the church-man, the clergyman, the man of wealth, and the working-man, shall discover that Slavery is not satisfied with robbing the colored man, but is determined to sway the sceptre of power over the whole domain, and hoist from our highest hill tops her flag of supremacy; then will the people be found, as they always have been, on the side of liberty.

To this issue the contest must eventually come, and we are glad of it. The wives and children and sisters of the hardy north-men, must sink to the degradation of chattelship, and undergo the tortures of the southern bondman, or the slave must feel his shackles snap and rise to the enjoyment of the blessings they so highly prize.

Then will our highest hopes be fulfilled, our loftiest expectations answered. "Freedom for *all*," will be the motto for all. There will be no clogging of the boon with conditions, no wrapping it up in the false usages of society, no hesitancy from conscientious scruples. Revelation and reason will throw their arms around immortal liberty, and as she delivers up her gift from God and says, "it is for *all*, they will utter a loud amen. So let the battle rage, we are prepared for it.

What else, then, can we do but to make the invitation to action as broad as the interests at stake, leaving every individual freely to choose and carry out such measures as his judgment may dictate? Only beseeching that efficiency on the part of each, be equal to the value of the interests of each, and to hold no one guiltless who tamely stands by a mere spectator in a struggle for inalienable rights.

Show us the person who has no interest in this great game who will not suffer; let the die be cast as it may, and we will freely give such an one full license to spend his life aloof from the noise and turbulence of war, and molder and rot in his own shell. Until that time we ask the co-operation and hearty sympathy of men and women. If they have any questions of casuistry to settle, we shall be satisfied to have them settle them for others as they would for themselves. Were it certain that the liberty of women at the north depended upon their own advocacy of their rights, the hypercritical fastidiousness of their husbands, fathers and lovers, would vanish like the morning mist, and they be found ready to "pardon something to the spirit of liberty." We can only say that we pity those whose faith in right and whose love of truth and of their race will not urge them to use means for another's relief, which they would employ in their own case with perfect unscrupulousness. It is a spirit that we cannot love, and must finally give place to one of more liberal and generous bearing.

To every one, then, into whose hands our journal may find its way, we again affirm that liberty, God-like liberty, is the equal birth-right of all; and all are equally interested in her maintainance. The individual who is silent when she is cloven down in the streets and denied a home on the soil made rich by her blood, is recreant to the highest interests of man and deserves severe rebuke. The rights of all are made up of the rights of each, and the rights of all are unsafe when the rights of any are in jeopardy. The man makes a fatal mistake who supposes that slavery will, of her own accord, leave him any of his rights, if allowed to take any. His security depends upon his vigilance. So with the State. The State cannot be safe whilst its members are in danger. Individual and social security, therefore, alike demand the agency of the whole;—and we earnestly invite to the strife all and each, giving them our word that nothing can separate us from those who labor for a world's redemption.

Nathaniel P. Rogers.

Our friends will perceive with joy that this tried and true hearted brother expected upon his return from England, whither he has gone to attend the World's Convention, to take the editorial department of this paper.

In the mean time we shall do what in us lies to make the Standard equal to the emergencies of the cause that it espouses. We shall expect from time to time valuable and interesting letters from the editor and other friends across the water.

BOSTON, May, 1840.

To the Executive Committee of the American Anti-Slavery Society:

DEAR FRIENDS—Soliciting, through you, to be excused by the members of the American Anti-Slavery Society, I take the earliest opportunity respectfully to decline the responsible office they have assigned me. Not that I would shrink from toil or effort, for I pledge to the Society my utmost services for the slave's sake; but because the distance of my residence from the rest of my co-laborers of the Executive Committee, indicates to me that I had better serve in an unofficial manner.

With fraternal respect,
I am ever yours for the service of the cause,
MARIA WESTON CHAPMAN.

The Cause.

The present aspects of the Anti-Slavery cause to the reflecting observer, are in no-wise calculated to discourage even the most desponding. The fact, that on the first vote taken at the last annual meeting of the American Society, more than one thousand individuals voted, being almost treble the number usually present at the business sessions of the Society, proves, that however divided or distracted may be our forces at the present time, that there are enough in numbers of either party to carry the Anti-Slavery cause triumphantly to its consummation.

Let not the slaveholder lay the flattering unction to his soul, that, now a division in the Anti-Slavery ranks has taken place, therefore the slave will be forgotten, or his lordly oppressor neglected. We tell him nay. The cause of liberty shall be maintained with increased energy and determination. The slaveholder shall still hear the manly rebuke, the faithful admonition. We shall "whisper truth no longer; but speak as the tempest does, sterner and stronger." The sound of freedom shall startle the tyrant from his dreams of power, and nestling on the ear of the sighing captive, awaken new hopes in his desponding bosom. The pro-slaveite at the north, be he who he may, great or small, titled or untitled, dignitary or plebeian, priest or layman, shall know no peace from the warning voice of impartial liberty, until in acts meet for repentance—the social board—the State—the Church, shall have repented of this mighty sin by eradicating it root and branch from our midst.

The division, if division it may be called, is reconcileable with human nature as it is. In truth, he must have been but a casual observer of men and manners, not to have foreseen that those who are controlled chiefly, and we may add, conscientiously, by their peculiar religious sect, preferring that to all else beside, would very naturally, when the contest for human rights should arrive at that point where injury to their sectarianism must accrue, take their stand against those of their brethren who regard human liberty as above all sects or parties. We repeat it, a new organization is not among the anomalies of the age. It never can be so considered, when we reflect that the religious opinions of men ever have the most abiding control over their actions. We may regret the present condition of things in our midst; it is right that we should. We may oppose their action; we cannot do otherwise, if we desire the largest liberty: we must, if we hope for the triumph of principle over policy—if we earnestly desire a peaceful emancipation. Nothing short of plain truth to friends and foes, in the name of the living God, will save this nation from destruction by the magazine of slavery. Why should we hesitate to war with despotism, when, by the action of those who were of our own household, it seeks to turn from their course the rivulets that are pouring into the great tide of humanity,—to absorb the dews that would vegetate into life, and succour the harvest-fields of Freedom. To our view, just in proportion as those who, in the heat and dust of the contest, have borne well their part in forwarding our cause, attempt to wield their hard earned reputation in behalf of another and hostile organization, should we with a zeal that knows no abatement,—with a faithfulness that soars above present ill for future good, with a determination as deaf to entreaty as the thunder and lightning, press on for the principle.

To what do we owe our unprecedented success as Abolitionists? To great names—to wealth—to influence—to station? No: to none of these, or all of them combined. To nothing in comparison with the power of principle, steadfastly maintained in the face of all opposition. By faithfulness, in this the most difficult and trying period of our enterprise, to principle, may we alone hope for ultimate success.

The same spirits that had tired in waiting for a time-serving and crafty priesthood to do the work which, before heaven and earth they had pledged themselves to do—the preaching of deliverance to the captive and opening of the prison-doors to them that are bound—will still maintain the right. Do our brethren who have "new organized," and who in the many assaults upon slavery's outposts that have been taken, done their part, hope to save from exposure what is giving sustenance to slavery in their own religious denominations? Vain hope. They have arrayed themselves in the pass down which "Freedom's battling array" are filing to the very citadel of slavery for the last assault. Will they, can they maintain it? Never! A Smith, a Birney, and a host of others, protected not the Colonization crusade from the war of Liberty's champions. Nor will "New Organization," by its bold presentation, shelter what gives life and hope to slavery in the clergy and the church.

The idle and decoying cry that the Church is in danger, may avail for a time with some, but the day is past and gone when the multitude, the great portion of the abolitionists, can be startled from the track by any such lugubrious cry. The demon slavery is scented, resting for protection and cover beneath the pulpits and temples of worship at the North, and he will be followed to the very altars of Religion, though those who profane their trust by silence or active efforts in his defence should struggle with might and main to prevent it.

Let those who would modify our course of action to accord more closely with the policy of a time-serving religion, count well the cost of the game they play. Shelter not yourselves by reference to precedents—to divisions already existing in overgrown sects. The world has made some advance. Abolitionism was not nursed in the storm and rocked by the wind, to be hushed down by the enervating breath of those who were with us.

The spirit of Abolitionism under God is destined to overthrow American slavery.

Anti-Slavery Democracy.

God made man free, and every man knows it. He always did and always *will* know it. His longings after liberty—proofs, such as no man can gainsay, stand out on the pages of history, from the dawning of creation downward. The battle field, the prison house, the faggot, and the secret house of the dead, proclaim it *true*. The progress of man's ascent from the moment of his fall declares it forcibly. His efforts at enfranchisement, though violent and often ill adapted to the end, give us clear evidence that the clanking of the fetter on his heel sounds harshly in his ear, and that he feels that his spiritual being is out of harmony. The mighty wars and terrible conflicts, that have turned earth into an Aceldama, chiefly have been strifes for power on the one hand and freedom on the other. Who can then doubt that man, under the most discouraging and depressed circumstances, feels that *freedom* is his birth right. If such there are, let them continue to doubt; for ourselves, we have too much confidence in the goodness and worth of God's workmanship, to hesitate an instant in the matter. We reiterate, God made man *free*, and *every* man knows it. We hold it as a certain truth that the people of the North can never be enlisted in the cause of abolitionism, unless they can be awakened to the fact that slavery jeopards their own rights, in taking away the rights of the slave. They must be made to see that the danger does not lie in the influence which slavery may exert upon the political and commercial interests of the North, directly considered; but that it lies in the enslavement of man. It was to secure and maintain the rights of *man*, that the people formed the government; and if it fails of the attainment of this end it falls. Slavery and

Liberty cannot have a peaceful conjunction. The idea is too monstrous. The instincts of man shrink at the thought. His judgment, his conscience, every thing in him that is noble, rebel at the mention of such an association, and rally to the rescue of his higher interests.

We shall endeavor to convince the hard-handed workingman at the North that whatever may be the condition of others, his fate is indissolubly linked to that of the southern slave. He must be made to feel that his brother, dark skinned though he be, must find his way *up* to his *level*, or he must sink to the level of chattelship, and spend his earthly existence amid the influences that slavery creates. This conviction once inwrought, and the work is done. Strong as are his prejudices, much as his aristocracy quivers at the thought of the colored man's equality, he loves his own liberty too well, to offer it a sacrifice to his self-esteem. In our opinion success depends upon our *radicalism*, in making this cause the cause of the people. In the common mind of the country lies hidden the conservatism of the country. There are a thousand reasons why the professional man—he who is dependant for his daily bread upon the skilfulness of his profession—the seeker after popularity, the lover of notoriety, the devotee of wealth or the slave of passion, should refuse to make common cause with us. They have something they prefer to manhood. They see no dignity in their simple nature. As it comes from God, it is without beauty or comeliness. There is in it too much elasticity, too much freedom, too much independence. To make it esteemed and valuable, society must operate upon it; habit it in a befitting garb, and classify it; bind it with the strong cords of caste, and mark out the sphere of its action. Not so with those usually known by the name of the common people. It is in their *rights* lies their great strength. Rob them of these, you strip them of their pearl of great price. Without them, the great incentives to action are taken away. The influences that operate upon others with tremendous power fall upon them with diminished strength. To this class, to the *people*—the democracy of the country we look for support. To them we appeal, and we have no fear of failure. Such men can be made to appreciate the loftiness of our position. They can be made to see the inalienability of man's rights and that they cannot justly be affected by his condition, unless that condition be of his own choice. That, find him where you will, he is still a man with the impress of God deep upon him; and that crime cannot extinguish the eternity of his being, nor virtue add to its existence; though both may materially affect his happiness. Such can be made to feel that it is their high and noble privilege to struggle with the circumstances that surround them and overcome them all; to feel that in themselves are the sources of happiness, and that their Maker has suspended their doom upon their own decisions. To such, we say, if *man* is the noble creature we have supposed, how very necessary is it that a fair field be opened to him, to develop and perfect the nature God has given him; and how sublime and glorious an object is before him in walking in the path of virtue, and overleaping all obstacles, march straightway to the goal. Who, then, is so dull of apprehension as not to perceive at once that, in order to obtain this end, *man* must be *free*? That he must have the largest liberty to be virtuous, and that he must feel its necessity. If the hand of power, ecclesiastical or political, grasps the least of his rights, he must instantly feel the chain; he must hear the clanking of his fetters, though they be wreathed with roses. Without this keenness of vision, this sensibility of touch, he will be a bond slave ere he knows it. Power in this land never sleeps. There is a double necessity laid upon her for vigilance. Without the most watchful care, she cannot live. It becomes the freeman, then, to look out for her, and checkmate her if possible. Liberty cannot be conquered with her eyes open. She must be ambushed or betrayed before her standard can be lowered, or her cap doffed to any but her own chosen children.

Now what the people of the North want, the people of the South want—freedom; and they cannot obtain what they seek till they take higher ground. Their cause is the cause of *man*, and they must make common cause *with man*. It is clear as the sun in a bright summer's morn, that their efforts are nugatory on any other plan. They may struggle and gain power, but they will not gain *freedom*. They may be a majority, but they will not govern. They may think they follow Liberty, but slowly and surely the conviction will force itself upon them that it is an illusion, and their happiness and freedom a dream. Their strength is weakness while they refuse to plead for the rights of man on account of their inherent nobility; and simply advocate their application to themselves, because of the blessings such an application would confer. On this point *we* are strong. By taking radical ground we overshadow all the reforms of the age. They, however, pure in their incipiency, have become corrupt, because they lost sight of man's equality. We glory in our *ultraism*. It is the ultraism of truth, and possesses a power and efficiency to produce a resurrection of the dead. The stupid and lethargic, will hear the voice of *truth*, and rouse themselves to the conflict. It is *truth* that men need, and truth—God helping us—they shall have. The cause of abolitionism is the cause of *man*; not of the rich, the pious, the infidel, the clerical, or the layman; not of the politician, or the non-resistant; not of the high-born or the menial. It knows nothing of these artificial distinctions only to war with them, when they war with his manhood, and to affirm as a self-evident indubitable truth, that a man is a man, and no man is more.

Whoever feels that the manifestation and preservation of his manhood *are* more important than any thing else, which God or government can confer upon him, is the man we want for a co-laborer. If, however, for any consideration whatever, he will consent to sacrifice it for an instant, we put him by the side of all the other pro-slavery panders with which our beloved country is cursed. No matter where he is found, whether among the leaders of Church or State, he deserves (and he shall have it) a place by the side of him who guzzles hard cider and shouts Tippecanoe; or him who affirms that he is a democrat and votes for Martin Van Buren.

The Circulation of the Standard.

We would call the attention of our friends to the necessity of taking a little pains to circulate the STANDARD, in the neighborhood where they reside. From the fact that the subscription list of the Emancipator has gotten into the possession of those who are much exercised lest we should get at it, we are put to much trouble which would otherwise be spared us. Our paper must find its friends ready to aid it in its flight, for we intend that it shall be all that can be demanded. Do not sleep, then, friends! wide awake! is the order of the day; before the year passes, the Standard must have 3,000 paying subscribers. Have faith, and it shall be even as you desire, but faith must be backed up by *works*.

☞ Those Journals to whom the STANDARD is this week forwarded, will, if they desire an exchange with us, please to forward their papers immediately.

☞ It will be seen by a reference to our new paper, that it is the cheapest Anti-Slavery periodical in the country. Knowing how necessary it is that a paper, to be successful, should be out of debt, we put the terms such as bring the paper within the reach of every person. The quality of the paper is very good, and the execution not a whit inferior to the quality of the article used. Two dollars a year in advance, is fifty cents cheaper than any paper of its size and execution, is offered any where.

Our friends will see that in any place where twenty copies can be sent to one address, the paper will come at one dollar and twenty-five cents a year to a subscriber: this is as cheap as any can ask. Let our friends put their shoulders to this business, and the world shall behold an Anti-Slavery Journal supporting itself, and doing the work of freedom joyfully and faithfully. Send in your names to Isaac T. Hopper, 143 Nassau street, New York, with post-office address. Do not delay, all those who intend taking it.

Office of the American Anti-Slavery Society.

All orders for the Society's publications, and all business connected with the STANDARD, should be directed to

ISAAC T. HOPPER
143 Nassau street, New York.

The address to the Abolitionists of the United States from the Executive Committee will appear next week.

Agents Wanted.

We are in want of some half dozen or dozen good Agents, to get subscribers for our paper. We want men who will feel that this journal is the organ of the abolitionism of the country that its course must be upward and onward, warring against every thing that is opposed to the rights of man, no matter how firmly planted that opposition may be, or where is its resting place. Such men we want, and to them will be given a commission that will enable them to maintain themselves and the paper at the same time. Letters should be addressed to ISAAC T. HOPPER, Office of the American Anti-Slavery Society, 143 Nassau st.

Subscribers to the Emancipator.

Those individuals who subscribed for the Emancipator, as the organ of the American Anti-Slavery Society for the current year, are informed that by making known to our publishing agent their preference for this, and their post office address, shall receive the Standard gratuitously for the time they have paid for the Emancipator.

The following letter we take from the Herald of Freedom. It was written by the Editor, just before sailing for England.

NEW-YORK, May 19, 1840.

DEAR BROTHER PILLSBURY:

I was apprehensive that I should be unable to write you for our dear little paper before sailing—for I have been unwell for several days, and to-day, when I am better, I expected to sail—it being the day set by the captain for our vessel's departure. We went with our baggage at 12 o'clock, expecting to be transported to the ship in a steamboat—but learned that they would not sail till to-morrow, on account of the wind—I therefore embrace the opportunity of dropping you a word.

The ship we go in is the Columbus, (an appropriate name, for we go to discover a new moral world,) a packet of 600 tons, commanded by Captain Cropper, a Virginian. She makes the passage in about 20 days. There are several delegates to the World's Convention to go in her, besides myself. Brother Garrison, William Adams of Pawtucket, Charles L. Remond of Maine, and Cyrus P. Grosvenor of Worcester, Mass. Remond is the fine young colored man we saw and heard in the National meeting, and who was appointed, as you remember, with Lucretia Mott, brother Garrison and myself, to represent the National Society. Joseph Sturge's letter cautioning American Anti-Slavery against coming to London in the form of a woman, does not seem to have been much heeded in the election of Lucretia Mott. That noble woman is now on her way to London, where, if Joseph Sturge is consistent, he will submit his manly dignity to hear her testify for humanity, as readily as he allows the wife of that young German prince to be his sovereign. If Victoria can be Lord High Admiral of England, the head of her navies and grand marshal of her forces by land, as well as the head of the Church, surely Lucretia Mott may bear testimony against human slavery in England, in a peaceful, quiet convention of Christians.

I think the Convention will be a stormy one. If it be, it will be owing to the opposition of the enemies of freedom there.—If the meeting is free, all will be peace.—If woman is allowed to be gagged there, the moral hurricane will be awakened. The European political and commercial philanthropists will learn that there is a democracy in morals, as well as a republicanism in politics. Garrison will unfurl the banner of "The Liberator" in the "fast anchored isle." And George Thompson, and Wendell Phillips, and Daniel O'Connel, and George Bradburne, and Charles Lenox Remond will sustain it. Thompson cannot hesitate when these grand principles are presented once to his mind. O'Connel is a politician, but he has a great Irish heart, and he will plant his stately foot on no platform short of the wide expanse of humanity.—Or if being a politician and immersed in governmental reform, he should stand aloof from the Convention, Thompson and our beloved and faithful "Liberator" would alone bear aloft the banner of Liberty for the two hemispheres, of which they are the pride, and prove, on all these fundamental questions, an overmatch for the *diplomacy* and *usage* of the civilized world.

New organization has at length hoisted its national flag. It has seceded from its first allegiance, the old Anti-Slavery platform, and has embodied itself under the imposing name of "American and Foreign Anti-Slavery Society." This word *Foreign*, betokens, I suppose, abhorrence of "*foreign* topics" and extraneous questions." An American "*Abolition Society*" would not answer, it seems. That has been tried in Massachusetts, and does not prosper.—A luckier name must be adopted—and it is this, "American and Foreign." Why pray do they choose this? Is "American" too republican, that they must dilute it with something European or Asiatic? What do they mean by "*foreign?*" Is their object *European* slavery? Do they mean to "drag in" English manufacturing servitude, or "sift in" Russian serfship, that they call their society "*foreign!*" But no matter. They took the name perhaps for distinction's sake, peradventure in lofty imitation of the "British and Foreign." Arthur Tappan is president. He could not accept the presidency of the old society, because he said there would be conflict between it and the new, and he would not mingle in these contentions.—There would be an exterminating war, he said, between the societies, and he would not be concerned in it. He shows how much he knew his own mind, by going immediately and taking the presidency of the new society. By so doing he *avoids* the scene of strife! He *may* find it a *quiet* place—a *halcyon* birth. But I doubt.

Preparatory to secession, the new organized Executive Committee took the Emancipator—the American Anti-Slavery Society's paper, and transferred it to the New-York City Anti-Slavery Society,—a few weeks only before the national annual meeting. A paper that was as clearly the property of the National Society, as the Herald of Freedom is the property of the N. H. Anti-Slavery Society,—and which they could no more dispose of thus, than brother Curtis could sell your Herald of Freedom to the Liberian Association. A Committee of the National Society called on the City Anti-Slavery Society to propose to them to re-transfer it—but they declined doing it. I was exceedingly sorry to see such spirit in our professed brothers. Abolitionists never would have cherished it.—New organized Abolitionists can. But the deed dishonors their whole movement.—It marks the whole of it.—It is in true slaveholding spirit.—A *perfect trifling* with Rights.—Secession involving the genuine slaveholding temper and spirit. Abolitionists are very familiar with such sort of usage from their despisers. And the poor slave is used to it from his.—They do not *pretend* to respect his rights. In sovereign contempt they laugh at the idea of justice towards him and us. This they must do. Pretence would be too shallow for disguise, and adopting it would be an acknowledgment that we *could possibly* have rights, which they never thought of admitting. They scorn us, and when they cannot rule, they contemptuously secede, to a platform, where slaves and Abolitionists cannot come.

What an absurd creature is man, when he undertakes the tyrant. How he scorns to *give a reason!* When he wrongs his equal, he endeavors to cover the wrong.—But he enslaves and tyranizes, with an infernal impatience of all accountability. The idea of being obliged to give a reason enslaves him to madness. New organized abolition is substantial tyranny and despotism. You will see how it will demean itself toward the old National Society, in this "American and Foreign."—I prophecy they have nothing to do but to fight the old Society. They have plundered it of its paper and its depository, with as little ceremony as the master takes the wages and the price of his slave. They will now go to work to plunder it of its *existence*. And they will do it all for *love of the slave*. When they shall have done this, (if it were possible,) they will rest from their labors.—They would then abandon Anti-Slavery. It has proved too trying a cause for their spirits and character. They grew weary of its well doing, and seceded, and there is an end.—Anti-Slavery lives and breathes only on the old, broad, boundless platform. It ranks itself so lowly, that the slave is its brother, and sympathises with him in fraternal earnest, and will labor for his deliverance till death, or till his deliverance is accomplished.

I am rejoiced to hear of the safe arrival of the gallant Rhode-Island, with her precious Anti-Slavery freight, at the capitol of her little namesake. I saw her pass the wharf on her stately return up the Sound. It was indescribably sublime and glorious to behold her. Her race-horse speed—the deep furrow she ploughed along the brine—the long and sparkling wake she stretched out behind her, her broad hulk laid close down to her path, like the racer's to the turf, diminishing as she sped, and the frictionless playing of her graceful engine—I watched all till she was out of sight, and I felt, as she disappeared, that till that moment, I had not been completely separated from home and the beloved Abolitionists of New-England.

To you, my dear brother, I can only say, go on steadily, and keep the prow of our little New-Hampshire ship point blank against the pro-slavery tide. God is with us—and every enemy must give way or perish.—With best wishes and kindest remembrances for our faithful Anti-Slavery brethren and sisters, I remain, *in whatever hemisphere*, your and their brother and fellow-laborer, in the sacred cause of Liberty.

N. P. ROGERS.

P. S. May 20, 10 A. M. I break the seal to apprise you that our sailing is again deferred till to-morrow at 11, the wind still being ahead. You can imagine we feel some impatience at being detained thus, as our time is scanty before the sitting of the Convention. But we submit quietly to the leadings of Providence. It may be better lying here than being becalmed so many days at sea. And we have entire confidence in being there in season, because we believe we go on an errand of philanthropy. I wish the maligners of our gentle brother Garrison, and who abhor Anti-Slavery because he espouses it, could have the opportunity I enjoy of learning his peaceful and Christian spirit. Once more, adieu.

Your Brother, N. P. R.

From the Pennsylvania Freeman.

CONNECTICUT A. S. SOCIETY.

New Haven, May 21, 1840.

MY DEAR FRIEND.—The Connecticut A. S. Society closed its annual meeting to-day at twelve o'clock. The meeting was small, and nearly its whole time was consumed in the discussion of subjects which, if the members had acted wisely would have been let alone. But I will begin at the beginning, and rehearse the matter in order, to the end.

I arrived day before yesterday, and learned that the house in which it had been expected that we should meet—H. G. Ludlow's church—could be obtained only on condition that women should be excluded from speaking and voting and acting with the society. The Executive Committee had of course no right to accede to this condition, and a small, but, for its size, convenient hall was procured, where, at ten yesterday morning, we came together. The Secretary called the meeting to order, and announced the absence of the president, who has gone to attend the World's Convention H. G. Ludlow, one of the vice presidents, took the chair, the names of members were enrolled, and a resolution adopted, inviting all persons present, not members, but agreeing with the principles of the society, to sit as corresponding members. The roll, after all the augmentations it received from time to time during the continuance of the meeting, contained about sixty male and half a dozen female names, exclusive of corresponding members. While making it up, the Secretary asked if the names of the women were to be taken. "Of course, if no objection is made," replied the presiding officer.

ANNUAL REPORTS.

The Annual Reports of the Executive Committee and Treasurer were then read, showing that, including the sums paid on behalf of the Amistad prisoners, and the contributions to the American Society, about $3,500 have been raised for the cause during the past year, $2,300 of which was for the operations of the State Society, that the Charter Oak—the Society's organ—has obtained a circulation in almost every town; that numerous A. S. Libraries have been established, and several agent, one for the whole and the rest for part of the year, have been employed; that the cause appears, from various enumerated indications, to have made a manifest advance; and that there is abundant reason to take courage and persevere in well doing. Mention was made of the Society's having acted last winter in reference to the third party movement, and after full discussion, disapproved it by a vote unanimous with the exception of one voice. Among the difficulties and embarrassments under which the Society has labored, were ranked the general pecuniary pressure, the position of the church and ministry, and the introduction of the political questions which have occasioned so much discussion among the abolitionists.

MOTION TO ALTER THE CONSTITUTION.

We soon found that here, as elsewhere, are some who seem very sensitive about the introduction of "foreign topics," particularly that of the rights of women, in our assemblies, and that these sensitive persons were, as usual foremost to "drag in" the very discussion they so much dread. I believe the history of our enterprise will show that in almost, if not quite, every instance in which this subject has agitated us, it has been brought in by an attempt to exclude our sisters from what some of them regard not only as a right but a duty—participation in the action of our Societies and Conventions—and so it was in the present case. As soon as the Reports were disposed of, a motion was made for such a change in the Constitution, as would deprive women of the right to act in the business meeting, and would confine the transaction of the Society's business to its officers and delegates from its auxiliaries, according to a prescribed ratio. The remainder of the forenoon was spent in discussing these propositions—each speaker being limited to ten minutes at a time, and allowed to speak only twice on one motion. As soon as we had come to order in the afternoon, the mover of the change in the Constitution modified his motion so as to make the exclusion of women the prominent, if not the sole point presented, reserving his other object to be attained afterward, if he should be sustained in his effort at this. The discussion went on with much animation, and an attempt to stop it by the previous question was promptly voted down. It was temporarily interrupted, however by a question of order, the decision which involved a trial of strength on the point of controversy presented in the main question.

A TEST,—OFFICIAL COURTESY AND DIGNITY.

It happened thus. Abby Kelley, rose to speak to the question before us, and the chairman required her to be seated, saying it was not in order for a woman to speak, and he could not permit it unless directed so to do by the meeting. An appeal was made from this decision, and the chair was not sustained. Abby went on, and gave us one of the best speeches made during the day. It was brief, clear, and to the point—proving by unanswerable argument that the proposed change was hostile to the very genius of the Anti-Slavery enterprise. No sooner had she closed, than the chairman rose, in a state of excitement hardly becoming either his official station or his clerical character, and announcing his intention to vacate the chair, made a speech of considerable length, which contrasted strikingly with the cool self-possession, the calm dignity, and lucid reasoning of Abby Kelley, and exhibited the gentleman in a position not the most creditable to himself, or in any great degree indicative of the boasted superiority of man over the "weaker vessel." It was declamatory, rude, and ungentlemanly, to say the best of it, and there were those who thought it a violation of the rules of order, as well as of the laws of courtesy. He talked about "women lording it over men," declared that he had had enough of woman's government in the nursery, and now that he is a man, he will submit to it no longer, and that he would not preside in a meeting where such indecency was allowed. But I can give you nothing like an adequate idea of his tone and manner, while delivering this singular valedictory—You must have seen and heard, in order fully to understand them. When he had finished, he left the chair, and walked down the aisle with such a step of offended dignity as had something really ludicrous in it to my mind.

F. A. Perkins of Norwich, another of the Vice Presidents, happening to come in just at this time, was called to the chair, and the debate on the constitution proceeded. All the speakers were dignified gentlemanly, and strictly relevant in their remarks, until A. St. Clair, rose and poured out upon us an abusive speech in which he gratuitously assailed the Massachusetts A. S. Society, Garrison and his friends, in a most ungenerous and unjust manner—and when H. C. Wright calmly inquired of the chair if it would be in order to reply to St. Clair's personalities and abuse, he turned upon him with insinuations intended to destroy his influence with the meeting. If it was his object to provoke an undignified or abusive reply, he signally failed. A forbearance was manifested towards himself and those elsewhere who act with him, which they merited not and which he seemed unable to appreciate, but which grew out of a determination on the part of his opponents to stick to the business before the meeting, and leave irrelevant topics as much as possible out of the discussion.

While the debate went on, Ludlow returned and though he had spoken once from the chair on the merits of the question, claimed and was allowed his right to speak twice as a private member. These speeches were even less creditable to him than the first. He began with an emphatic, I think it would not be exaggeration to say, a passionate exclamation to those who opposed the alterations; "we *will not* go with them in this matter," and in the course of his remarks, declared with vehemence that the women "*shall not* take part in our proceedings." He protested against being under "petticoat government:" and having "the sorcery of a woman's tongue thrown around his heart;" said that women carried their point, not by argument, but by appeals to the gallantry of men; that men were unfit to do business when a woman acted with them, that he *would not* be ruled by a woman,—he was not in his own house, and he would not be elsewhere; he was *major domo* in his own house,—and abundance more in the same strain, which, to repeat, would after all but faintly convey to your mind the perturbation of his. Had the men been all as much agitated by the presence and speaking of a woman as he appeared to be, I should have thought there was some truth in his assertion of the unfitness of man to act in connection with woman.

EXCLUSION OF WOMEN.

After a large part of the afternoon had been consumed in the debate, Abby Kelly again rose. The chairman called her to order, and bade her sit down. She quietly remarked that, being a member of the Society, the Constitution gave her a right to speak, and the meeting had so decided; but he repeated his call to order, and added some remarks in defence of it. Several members at once appealed, but the meeting sustained the chair by a majority of six votes, 21 to 15, no woman being counted. The question was then called for on the change in the Constitution, and the ayes and nays being demanded, some members asked if the names of women should be called. The chair said no. An appeal was taken, and the chair ruled that women could not vote on the appeal, because their right to vote was the question at issue. "If the motion had been that the votes of men be rejected, would it exclude them voting on that motion?" asked a member. No answer was given. Rejecting the women's votes, the chair was sustained, 28 to 17. The main question on the change in the constitution was then taken, and for want of two-thirds, was decided in the negative, ayes 34 nays 20. Some who spoke against the change, did not vote either way.

It was now nearly night. A resolution was immediately introduced, that nothing in the Constitution shall be so construed as to authorise women to speak, or vote, or act on committees in the society. This was briefly discussed—several amendments were proposed and voted down by about seven or eight majority, and the original resolution was adopted by about the same, and we adjourned to nine this morning. Several of the votes given on the test questions yesterday, I was told, were by young students in the Theological Seminary, from other states, and till the question was about to be taken, not members of the Society. They came forward, paid a trifle to the Treasurer, and without so much as signing the Constitution, declared themselves members and recorded their votes. The women persisted in denying the right of the Chair to reject their votes, and several—by way of protest against the rejection—voted on every question which came up. Once the Chair reminded them of the repeated decisions against them: "Like John Quincy Adams, we refuse to submit to an unconstitutional rule,' was Abby Kelly's prompt reply.

DUTY OF ABOLITIONISTS TOWARD THE CLERGY.

At the opening of this morning's session, the first business under discussion was a resolution in substance like that adopted in our late meeting, in regard to recognising as true Christian ministers, those who hold slaves, apologise for slavery, or refuse to testify against it. Several ministers spoke against the resolution, and H. C. Wright in its defence. Ludlow was the most earnest opposer. He spoke of a brother minister who came from the South to New Haven, some time ago. He was a slaveholder, and "I refused," said the speaker, "to invite him to my pulpit." He then proceeded to tell of the good brother's kindness to his slaves, of their attachment to him, and their unwillingness to be emancipated, and gave us to understand, that under these circumstances, he considered him free from blame in retaining the legal relation for their protection. "If he comes here again, he *shall* preach in my pulpit—if he will." The resolution was referred to the Business Committee, after perhaps half an hour spent in talking about it.

DISCONNECTION FROM THE AMERICAN SOCIETY.

It was next moved that the clause of the Constitution which makes the society auxiliary to the American, be struck out. This was advocated by different speakers on directly opposite grounds, some contending that it would amount to suspending judgment between the old and new national organizations, and refusing to censure either—others maintaining that it would be passing condemnation on the American A. S. Society, which they urged ought to be done, because women had been placed on its Executive Committee. The motion prevailed—33 to 15, being voted for, as it had been defended, by persons of opposite views in regard to its intent and effect.

MISCELLANEOUS MATTERS.

The election of officers next ensued, and gave rise to a skirmish touching the fitness of two or three of the nominees for the Vice Presidency. Then came a resolution, expressing regret at the discordance of views among abolitionists on some subjects, and joy that they remain firmly united in their opposition to slavery and their determination to labor for its overthrow. After some discussion and amendment, it was adopted unanimously. A motion to reconsider the last vote of yesterday was lost. Only about fifteen or twenty minutes now remained to the close of the session, and they were occupied with the presentation and adoption of a resolution against prejudice—another declaring slavery in this age and nation more wicked than in any other, a third, affirming that slavery is the cause of the present pecuniary embarrassments of the country, and that no permanent relief can be obtained till it is abolished, and a fourth asserting that those ministers and churches that are implicated in slaveholding or aid to sustain it, are counteracting the very purpose for which the church and ministry are instituted. All these passed without remark, except the third, on which two or three persons spoke very briefly.

CONCLUSION AND AFTERPIECE.

The hour of adjournment having come, we separated, but not till notice had been given of a public meeting in the Hall, at four o'clock in the afternoon, to be addressed by Abby Kelly. This arrangement was made at the urgent solicitation of several of the citizens, not members of the A. S. Society, and the room was engaged by them for the purpose. At the appointed hour, the room seemed completely filled, and for half an hour after, people continued to come, until the place was crowded to excess—every seat occupied, and the aisle close-packed with persons standing. The address was an able, and in some passages, thrillingly eloquent one, and was listened to throughout (more than an hour and a half) with profound attention. It was by far the best part of the two days' proceedings, and I repeatedly heard this opinion expressed by others—a different one by none. There was sound argument—there were important facts—there were stirring appeals—there was melting pathos—there was loftiness of thought and vigor, and felicity of language—and running through all, and binding all together, and fastening all upon the heart of the listener, was the deep earnestness which told how fully the speaker's soul was enlisted in her work.

I observed among the audience, several of those who had been most strenuous to exclude women from speaking the day before. The mover of the change in the Constitution was there—and A. St. Clair, and J. Codding, who had urged as a reason for withdrawing from auxiliaryship to the American Society, that it had two or three women on its Executive Committee, and M. V. Ball, who thinks that, though it may not perhaps be sinful for women to speak in public, yet it is entirely improper, and she is out of her sphere in doing it. If they saw no inconsistency in their conduct, I shall not assume to pronounce them inconsistent—but it would not be strange if some should think them so.

The proceedings of this annual meeting ought by no means to be taken as an index of the abolitionism of Connecticut. The true friends of the colored man in this State have not forgotten to labor for his deliverance, though the exceedingly small share of attention which his interests received in the meeting of the Society would almost seem to indicate it. Efforts are making for the abolition of such relics of slavery as still disgrace the State—and to obtain the practical recognition of those democratic principles on which its government professes to be based. Petitions for the amendment of the Constitution, so as to extend the right of suffrage to colored as well as white citizens, were presented to the legislature, now in session, and have been referred to a Committee, the chairmain of which, is one of the Vice Presidents of the A. S. Society. I had the privilege to-day, of going before this Committee, and presenting in a short speech, some of the reasons for the desired amendment. My remarks were received with a degree of close attention, as gratifying to the speaker as it was creditable to the candor of the Committee, and indicative of their disposition to investigate the subject fairly and fully. Our faithful fellow-laborer, Francis Gillett, a well known friend of equal liberty, already somewhat distinguished by his exertions on its behalf in the legislature, of which he has heretofore been a member, is to continue the argument before the Committee, and his interest in the cause, his intelligence and ability, give warrant that the duty will be well performed. But my sheet is full, and I must break off. Yours truly,

C. C. BURLEIGH.

The Vignette.

The readers of the Standard will see that on the inside of our paper, at the head of the editorial department, we have placed a beautiful wood cut. The characters represent LIBERTY and RELIGION. Liberty grasps with the right hand the standard of freedom, from the top of which floats a broad banner with our motto engraven upon it. Our motto is indicative of our course. On the left of LIBERTY, stands RELIGION, with the Bible in her left hand, opened at the eighth chapter of John, and pointing to the 32d verse, the latter part of which is, "Truth shall make you free."

From the last Liberator we copy the following letter from William Lloyd Garrison:

On board of the packet ship, Columbus, near Sandy Hook, May 22, 1840

MY DEAR FRIEND:—After a detention of three days by a northeasterly storm, we are now on our way to the Atlantic for the old world, which, under God, is yet to be renovated and made wholly new. In the judgment of the most enlightened friends of our common humanity, on both sides of the Atlantic, it is my duty to attend the World's Convention in London, on the 12th of June next,—the first which has been held since the dispersion of the human race at the building of the tower of Babel. The object of the Convention is not the gratification of an impious ambition, but the promotion of the cause of philanthropy and religion;—not to get unto itself a name, by attempting to scale the walls of heaven, but to overthrow a worse than Babel fabric, which exalts itself above all that is called God;—not to increase the power of the few, but to secure the rights of the many;—not to perpetuate the dominion of man over man, but to enforce the great, self-evident, all-pervading truth, that liberty is the birthright of mankind, and that oppression and slavery, under all circumstances and modifications, in all climes and among all people, are in opposition to the will of God, and hostile to the interests of our race. I do not allow myself to pause and inquire, how much will the Convention accomplish. I am sure it cannot prove a failure. Whether the number of delegates be few or many, whether few or many nations be represented, it will not have been summoned in vain. The acorn must first be planted, before the oak can lift its stately form to the sky, or spread out its branches for shelter and shade. Before the Temple of Liberty can be reared, its foundation must first be laid broad and deep. The husbandman buries his seed in the earth, and then waits patiently for the ripened harvest. To the unintelligent mind, which takes no cognizance of cause and effect, such a process may seem like labor lost. "He that has ears to hear, let him hear." Mankind are to be reconciled together. They shall cease to enslave, to destroy, to hate each other. They shall mingle together like the kindred drops of ocean, and their feelings, desires and purposes roll in unison like the waves of the sea. Their country shall no longer be hemmed in by geographical boundaries, or bounded by any number of square miles less than the whole globe. All seas, all mountains, all territories, shall be held as the common property of our race. The confusion of tongues shall cease, and one speech be spoken as it was before the universal dispersion.

"The noise of war shall cease from sea to sea,
And married nations dwell in harmony."

These blissful events must happen, it seems to me, or the Son of God has come into the world in vain. My faith is perfect in his ability to overcome the evil that is in the world, through the power and by the agency of divine love. That the first World's Convention will do something toward hastening such an epoch, I think cannot reasonably be doubted. What does the first imply, but a second, a third, and a final Convention, to prepare the whole earth to celebrate one universal jubilee!

Knowing how many enfranchised spirits I leave behind me, who will be anxious to receive the earliest intelligence of the proceedings of the Convention, I shall write to you by the first conveyance. How that body will be organized, or how comprehensive will be the spirit which may pervade it, is not for me to predict. The object of the Convention is to promote the interests of humanity. It is, then, a common object, in which all who wear the human form have a right to participate, without regard to color, sex, or clime. With a young woman placed on the throne of Great Britain, will the philanthropists of that country presume to object to the female delegates of the United States, as members of the Convention, on the ground of their sex. In what assembly, however august or select, is that almost peerless woman, LUCRETIA MOTT, not qualified to take a part?

I have no wish to mar the harmony, or disturb the repose of the Convention, by the introduction of any topic; but cannot consent to have one human being excluded from the World's Platform, even for the sake of peace. If I should be outvoted on this particular point, I may enter my protest against the decision, but neither secede nor 'new organize.'

It is with difficulty I tear myself away from home, friends and country, at this trying crisis in the Anti-Slavery enterprise. Though my absence is a matter of very little consequence, I cannot help feeling a strong desire to remain behind. And yet my visit may not be wholly useless on the other side of the Atlantic. I anticipate a kind reception at the hands of my British friends, and feel a thrill of pleasure at the prospect of once more embracing my beloved coadjutor, GEORGE THOMPSON. May the spirit of love and of a sound mind be with me, and success be given to my mission, as far as it is in accordance with the will of God.

I hope to hear from you, and many other dear friends, from time to time, and shall try to reciprocate all epistolary favors.

The pilot is about leaving the ship, and I must close this hastily written letter to send by him. Farewell! Be faithful and true to the end.

With great regard, I remain,
Your friend and brother,
WM. LLOYD GARRISON.

DIED,

Suddenly, June 1, while on a visit to his daughter at Burdett, Tompkins County, N. Y., ROGER LEAVITT, ESQ., of Charlemont, Mass., father of the editor of the Emancipator, aged 70 years.

GENERAL INTELLIGENCE.

THE COURT MARTIAL.—The following description of the Court Martial now holding at the Navy Yard in Philadelphia, is from the Inquirer of that city. To the uninitiated it may be remarked that the reason why so much time is occupied in hearing testimony, is that it is carefully written down as given, the greatest stress being laid on the accuracy of every point.

"The members of the Court are ranged round a large table, with Commodore Jones, the presiding officer, at the head—a portion of the other members on his right, and another portion on his left. They are all seated on chairs, and dressed in full uniform. Immediately fronting the President of the Court, is John M. Read, Esq., the Judge Advocate. A few feet in the rear is George M. Dallas, Esq., counsel for the accused—and on his left, Commodore Elliott in full uniform. At some distance in the rear of the President, an officer of inferior rank is seated; while an orderly is in constant attendance, awaiting the commands of the Court. The witnesses are called up and sworn, as in ordinary courts of justice, and the proceedings are conducted with great gravity and deliberation. The spectators occupy benches in the back ground, but when we happened to step in, a very few persons were present. The whole affair is public, and any citizen has free access to the court room."

The Slave Trade.—Extract of a letter from a commercial house in Havana, dated March 22d, and received by the Natchez at New Orleans:

"The British cruisers are capturing all trading vessels found on the coast of Africa, without regard to their flag, or whether they are engaged in legitimate trade or not. The American brig Eliza, Davidson, has been condemned in one of the ports, for having on board two small blacks, which were a present to the captain from a factor. The brig was on a voyage from one of the Portuguese islands with a cargo of rice for a factory in Africa. It is asserted, that the commander of an American ship of war on that station, advocated and sanctioned the condemnation of the brig."

Remarkable Presence of Mind.—A few days ago, as we learn from the Trenton State Gazette, as the afternoon train from Camden was approaching Lamberton, a boy was discovered lying between the rails, *fast asleep*. The engineer, perceiving that the train could not be stopped, and afraid that the boy, if awaked, would jump up just in time to throw himself in the way, put his engine to the top of its speed and dashed over the boy as quickly as possible. He then stopped and immediately returned to see if any injury had been done. The boy at first was missing, but was soon discovered among the bushes on the side of the road running off as fast as he could. He was called back and was found to have escaped almost all injury. One of his feet happening to lie near the rail, the flange of the wheel had cut off a part of the flesh of the heel without touching the bone. The resolution and presence of mind of the engineer, in all probability, saved his life.

Young Hurricane.—On Saturday evening, just before sundown, an ugly looking cloud spread its dragon wing over a part of Natchez, and a sharp gale, direct from the west, rolled stupendous columns of dust over Natchez, and caused much terror. Ladies and children wrung their hands in fright; some of the wounded in the late tornado hobbled down from their chambers to what they thought more secure places; the river was roughened into tossing waves; and, for half an hour, there was much anxiety felt by all—as the roofs of many of our dwellings are yet in such an unprotected and unfinished state. The gale, which was very violent, passed off without damage. We had another, not so severe, yesterday afternoon.

Nothing so deeply impresses the mind with the terror which the tornado has left on the public, as the anxiety with which clouds and winds are now watched in Natchez —*Natchez Free Trader, May* 25.

Lotteries.—The decision of the Supreme Court of this State in the case of the people *vs.* Sturdevant, will be a damper to the venders of lottery tickets. They imagined, or pretended, that if only the tickets were of lotteries authorized by law, for instance, by a law of Rhode-Island or Virginia, they might be sold here with impunity. As if the Convention which amended the Constitution, were so silly as to retain among us all the evils of lotteries, and at the same time forego the revenue which might easily be derived from them. The Supreme Court advises the Court of Oyer and Terminer to give judgment against the venders. This, we trust, will put an end, *once more*, to lottery gambling in this city.—*Journal of Commerce.*

The Boundary Question.—In looking over some late numbers of the London Morning Chronicle, (Ministerial paper,) we met with the following paragraph, under date of April 27th, which, in the absence of official intelligence, is worthy of notice:

"They [the Whig government of England] fear not to meet their American brethren in the full spirit of frank, open, honorable conciliation. Instead of sending armies they have sent instructions, which, without conceding one iota of the just rights or fair pretensions of Great Britain, must convince the world of their sincere desire to observe the strictest good faith, and to meet the American Government half-way, or even more than half-way, in every reasonable arrangement for averting the faintest possible chance of hostile collision."

Boston.—The Boston Mercantile Journal, speaking of the arrival of the Unicorn, says:—

"When the Great Western Railroad is opened, as it probably will be in another year, this will become the most cheap, expeditious, and in every way preferable route to Europe from the interior of New-York, and all the Western States. Boston must become the principal mart for foreign and domestic goods; and besides being the great emporium of trade, it will be the point from which to obtain the latest news from Europe. In this way the opening of this communication will contribute to the promotion of our commercial, our manufacturing, and our agricultural interests.

When these things are considered, it is not surprising that the arrival of the Unicorn should have caused no little excitement and bustle among our usually quiet and philosophical citizens."

White Cedar.—There is no evergreen tree in our climate so beautiful as the cedar. The white is found growing indigenously only in low or wet ground; but if transplanted, it will live almost anywhere unless it be in a barren soil. It does best on a clay sub-soil. Unlike the balsam fir, the cedar, planted in the open ground, becomes more beautiful as it grows old, for hundreds of years. Its rich orange green contrasts finely with the dark and somewhat gloomy tinge of the fir, and with the lighter green of the deciduous trees. The pine, too, makes a beautiful tree, when it has its growth out of a thick forest, and it attains a great size. —*Kennebeck Jour.*

New-York University.—The Legislature of this State, at its recent session, passed an Act to cancel the judgment then existing against the University of the city of New-York, in the name of Robert Wiltse, late agent of the state prison at Sing Sing, for the sum of $9,860 19, damages and costs. The debt was contracted for marble got out by the prisoners, and employed in the construction of the University edifice.

Munificent Bequest.—Mrs. Martha Jahonnet, who died recently at Salem, has left, says the Boston Daily Adv. $25,000 to the Massachusetts Lunatic Asylum, in trust for poor patients of the County of Essex, and an annuity of $200 to Julia Brace, the deaf, dumb and blind girl at Hartford, Conn.

A letter from St. Augustine dated Friday, the 29th ult., states that great apprehensions were entertained that the Indians would attack that city.

POETRY.

Association.

I.

Life—death—are links of one unbroken chain;
Heirs to each other interchangeably,
All things now dead have lived—will live again,
And all that lives was dead—again will die.

II.

Earth has been sown with generations,—grass
Is but past life, of present life the prop;—
We eat—drink—sleep—into our graves we pass,
And form for the unborn's future crop.

III.

Things human—vegetable—animal,
Exchange their forms as death renews their birth;
Let us then own, and love, as brethren, all
The products of our common mother—Earth.

IV.

'Tis this Promethean thought that vivifies
And humanises all the forms we see,
Bidding them wake new sympathies, and rise
Above their dull materiality.

V.

Our ancestors are in the corn and trees;
The living fields are fertalized by death;
The dust was human once, and every breeze
That blows around us has been human breath.

VI.

O ye departed beauties, turn'd to clay!
Who wept or laugh'd in long-forgotten hours,
Methinks your tears, and smiles, and bright array,
Live in the dewy and the sunny flowers.

VII.

Even the beasts are kin to us; we trace
Their blood in ours; and therefore should earth's Lord,
The father, not the tyrant of the race,
To their whole family his love accord.

VIII.

The life they share—in flight already swift,
Coming from God, and meant to be enjoyed,—
Is far too precious, too divine a gift,
To be in sport or wantonness destroy'd.

IX.

Association makes the whole world kin:—
O'erleaping time and space, its magic power
Can bring the future and the past within
The scope and feeling of the present hour.

X.

O sun, and moon, and stars, and painted skies!
O sea and earth, with your enchanting sights!
How much more deeply do I sympathise
With your resplendent glories and delights.

XI.

When I reflect that all within the tomb
Once shared the raptures ye awake in me,
And that ye still shall gladden and illume
Myriads of human creatures yet to be.

XII.

Since, then, in nature, every changeful form
Its consanguinity with man can prove,
Let the whole world, to our affections warm,
Be one united family of love;—

XIII.

Of love, sublimed and hallow'd by the thought
That all created things, from star to sod,
Are brooded over by the power that wrought
Light, life, and love—our common father—GOD!

Diversity of Worship.

The gems of soul that God hath set
In frames of silver, gold, and jet,
Tinged by their tegument of clay,
May shed a varicolor'd ray;
Yet, like the rainbow's motley dyes,
Unite, and mingle in the skies.
Man, like the other plants of earth,
Takes form and pressure from his birth;
And since, in various countries, each
Prays in a different form of speech,
Why may not God delight to view
Variety of worship too;—
All to one glorious source address'd,
Although in different forms express'd?
The vast orchestra of the earth
Millions of instruments displays;
But when its countless sounds go forth,
To hymn the same Creator's praise,
The mighty chorus swells on high,
In one accepted harmony.

True Liberty Defined.

For what is freedom, but the unfetter'd use
Of all the powers which God for use had given?
But chiefly this, him First, him Last to view
Through meaner powers and secondary things
Effulgent, as through clouds that veil his blaze.
For all that meets the bodily sense I deem
Symbolical, one mighty alphabet
For infant minds; and we in this low world
Placed with our backs to bright Reality,
That we may learn with young unwounded ken
The substance from its shadow. Infinite Love,
Whose latence is the plenitude of All,
Thou with retracted Beams, and Self-eclipse
Veiling, revealest thine eternal Son.

But some there are who deem themselves most free,
When they within this gross and visible sphere
Chain down the winged thought, scoffing ascent,
Proud in their meanness: and themselves they cheat
With noisy emptiness of learned phrase,
Their subtle fluids, impacts, essences,
Self-working tools, uncaus'd effects, and all
Those blind Omnisicients, those Almighty Slaves,
Untenanting creation of its God.

S. T. COLERIDGE.

Purity Essential to Freedom.

The Sensual and the Dark rebel in vain,
Slaves by their own compulsion! In mad game
They burst their manacles, and wear the name
Of Freedom, graven on a heavier chain!

O Liberty! with profitless endeavor
Have I pursued thee, many a weary hour;
But thou nor swell'st the victor's strain, nor ever
Didst breathe thy soul in forms of human power.
Alike from all, howe'er they praise thee,
(Not prayer nor boastful name delays thee,)
Alike from Priestcraft's happy minions,
And factious Blasphemy's obscener slaves,
Thou speedest on thy subtle pinions,
The guide of homeless winds, and playmates of the waves!
And there I felt thee!—on that sea-cliff's verge,
Whose pines, scarce travel'd by the breeze above,
Had made one murmur with the distant surge!
Yes, while I stood and gazed, my temples bare,
And shot my being through earth, sea and air,
Possessing all things with intensest love,
O Liberty! my spirit felt thee there.

Ibid.

Truth for a Free State.

The discipline of Slavery is unknown
Among us—hence the more do we require
The discipline of virtue: order else
Cannot subsist, nor confidence nor peace.
Thus duties rising out of good possess'd,
And prudent caution needful to avert
Impending evil, equally require
That the whole people shall be taught, and trained:
So shall licentiousness and black resolve
Be rooted out, and virtuous habits take
Their place: and genuine piety descend,
Like an inheritance from age to age.

WORDSWORTH.

An Interesting Case of Escape.

Hannah Boardley and her daughter Fanny were held as slaves by Stephen Hammond Dorsey, of the State of Maryland. Believing that they had a legal claim to their freedom, David McCann, a respectable colored man, who resided in Cecil county, Maryland, and was possessed of some property, assisted them to escape, and they went to Philadelphia. After they had been in that city some time, they made their case known to the acting committee of the Abolition Society, who immediately took measures to inform Stephen H. Dorsey where they might be found; and requested him, if he thought he had any claim upon them, to come forward and establish it. But knowing McCann was able to pay any damages that might be awarded against him, declined arresting Hannah and Fanny, and commenced a prosecution against him for aiding in their elopement.

This case excited much interest, and was attended with great difficulty; inasmuch as Dorsey would not arrest the fugitives, knowing they had a legal claim to their freedom, and no legal decision could be had in their case until he did so, and fears were entertained that McCann would be ruined.

As I was passing up Third street, on my common concerns, in the 4th month, 1801, I saw Benedict Dorsey standing at his door, and stopped to speak to him, when he introduced me to a young man who was standing by him, by the name of Benedict Cromwell, as his cousin, and informed me that he was from Maryland. Upon inquiry I found he was from the neighborhood where S. J. Dorsey lived. I asked him if he was acquainted with Stephen Hammond Dorsey, he replied that he was, and said he was his uncle.

I went without delay in search of a constable, and soon found one. I told him if he would arrest Hannah, and her daughter Fanny, and call upon the young man above mentioned and get him to procure their commitment as the fugitive slaves of his uncle, S. H. Dorsey, that he should be well rewarded, and he willingly undertook to do so, and soon succeeded in arresting Hannah and her daughter, and took them before a magistrate where young Cromwell attended and testified they were his uncle's fugitive slaves, and they were committed to prison. Upon this being accomplished, application was made to Chief Justice Edward Shippen, who issued a Habeas Corpus, and directed notice to be given to Dorsey. A notice was accordingly prepared and sent to Joseph Churchman, of Cecil county, Maryland, with a request that he would serve a copy of it upon Dorsey. He promptly attended to the business; and in a little time the notice was returned to us with his affirmation endorsed on the back, stating, that on a day therein mentioned, he served the within notice upon Stephen H. Dorsey, by leaving a copy of it at his house, in the hands of one of his family. When the case came on for a hearing before the Chief Justice, Judge Thomas Smith was also present, he being one of the Associate Justices of the Supreme Court. The Judges decided that the proof of the serving of the notice was insufficient, as it *might* have been given to one of his slaves, and that Dorsey might not have come to the knowledge of it. The case was therefore postponed for about ten days, to give time to notify the claimant.

John Stowers, a constable of the city, was engaged to go to Maryland and serve the notice upon Dorsey, personally. Upon his return he handed me a letter from Stephen Hammond Dorsey, of which the following is a copy, viz.

"May 15th, 1801.

"SIR,

"On Monday evening I received a notification from Philadelphia, signed Isaac T. Hopper, one of the acting committee of the Society, &c. &c.

"I am sorry the Society have put themselves to so much unnecessary trouble in the business, as no act of theirs, nor any thing they may do in the premises, can by any means affect me; nor would I give them one cent, provided they would bring the slaves to my own door, and deliver them up. What have I to do with the trifling junto, or Society? They, however, from their very humane proceedings, seem (one day) to have made themselves liable for the negroes. The villain who feloniously stole them is indicted, and bound in recognizance for his appearance with bail, at our next August court, when I shall certainly convict him, and has set up the plea of their being free, as a mitigation of his and his accomplices' villany, but he and they must and will fail.

"I beg you will not give yourselves any trouble about my property, as I know perfectly well how (eventually) to have it restored to me without your aid. It seems to me you might find necessary business to employ yourselves about, and not eternally be at works of supererogation.

"I thank you for your notification, and shall be careful to preserve it, as it may one day be a clue to lead me to my negroes in their most secret recesses. I am sorry, however, that in your notification you have departed from the truth, because it was not at the instance of Benedict Cromwell she was put to jail: he knew I looked upon myself as safe, and cared nothing about them.

"STEPHEN H. DORSEY.

"*To Isaac T. Hopper.*"

At the time to which the case was adjourned the two colored women were brought before the Judges, and Stowers proved the service of the notice, when the followihg facts were made to appear, viz.

Hannah Boardley was formerly the slave of William Ewing, of the State of Maryland, who, several years before, had hired her to Samuel Gilchrist, of Little Britain township, Lancaster county, and State of Pennsylvania, with whom she lived about two years. On Stephen Hammond Dorsey's marrying William Ewing's daughter, Hannah was given to them, and she lived with them several years. During this time she had Fanny, who was a mulatto, and it was said she was the daughter of her master.

As Hannah had been hired to a person in Pennsylvania, and had lived there more than six months, with the consent of her master, after the passing of the act of 1780, for the gradual abolition of slavery, she became entitled to her freedom, and of course her daughter was also free. Upon these facts being established to the satisfaction of the Judges, they were both decreed to be free, and were discharged accordingly.

A copy of the proceedings was made out, and duly authenticated by Edward Burd, Prothonotary of the Supreme Court of the State of Pennsylvania, accompanied by the certificate of the Governor, with the seal of the Commonwealth affixed, certifying that Edward Burd was Prothonotary, and forwarded to Cecil county, Maryland; and when the trial of David McCann came on, they were laid before the court, when David was acquitted, to the great satisfaction of his friends and neighbors, for he was much respected, being an industrious, orderly, sober man.

While they were waiting for some person to appear on behalf of Dorsey, Samuel Gilchrist, who attended from Lancaster county as a witness, was looking out of the window into the street, and espied a colored woman carrying an umbrella to keep the sun off, for it was a clear, sunny day, he suddenly exclaimed, "My good ———, look here, look here,—there goes a negro with an umbrella to keep the sun off; why death itself could not change her complexion, and I am sure the sun cant." Judge Smith called to him and said, "Do you know where you are, sir?" Gilchrist replied, "No, I never was in town afore." This person was the son of the Samuel Gilchrist who had hired Hannah, and was a small lad when she lived with his father; and when he was examined as a witness, he stated that she had lived in his father's family about a year. The Judge asked, "How do you know it was a year?" "I did not say it was a year." "Well, what did you say?" "I said it was about a year." "How do you know it was about a year?" "Because I know she came in cherry time, and went away in cherry time; and I think she lived with us about two years, but I am not certain of that; but I am sure she lived with us from one cherry time to another, at least." No person appeared on behalf of S. H. Dorsey. The Judges could hardly maintain their gravity while this witness was examined.

Hannah and her daughter Fanny were excellent servants, and conducted themselves to the satisfaction of the families where they resided, and manifested much gratitude for the interest taken in their behalf.

Very soon after they were discharged, I wrote a letter to Stephen Hammond Dorsey, in answer to the one he sent me by John Stowers, who served the notice of the Habeas Corpus upon him. The following is a copy of it, viz.

PHILADELPHIA, 6th Mo. 1st, 1801.

"STEPHEN HAMMOND DORSEY,

"I received a few lines from thee per John Stowers, the constable, who served the notice of the Habeas Corpus upon thee. I may say in truth I was pleased with the communication, and have no doubt but our friendly correspondence may tend to mutual advantage.

"I have the satisfaction of informing thee that the freedom of Hannah and Fanny are both firmly established, upon principles that cannot be shaken by all the artifice, ingenuity, violence, or malignity of any person whatever; which is certainly a pleasing circumstance to every friend of humanity.

"I also congratulate thee in the prospect of thy bringing some villain to justice. I certainly wish thee success; it always gives me pleasure when I hear of those negro stealers being brought to justice. I have lately been engaged in a business of the same kind. A villain feloniously stole a little boy, his own son for what I know, for he was a mulatto, and some members of the Abolition Society caught him, and expect to see the penalty of the law inflicted upon him.

"Some of the society have also lately been engaged in relieving from bondage some persons who were illegally claimed as slaves, in which truly commendable employment they have been successful; and there are some cases now depending, in which there is little doubt of the issue being favorable.

"I have given thee this brief sketch of the situation of the abolition business among us, being fully assured it must be highly pleasing to every honest man, and to the friends of humanity. We have every encouragement to pursue our labors: the cause is gaining ground fast in these parts.

"I shall esteem it a kindness, when leisure will permit, if thou wilt indulge me with a few lines upon the subject. The two colored females lately liberated, join me in desire, that thou may live to see more clearly than I fear thou hast yet done, the evils of holding our fellow-beings in bondage.

"I am, with due regard,

"Thy friend

"ISAAC T. HOPPER."

The two colored women having established their claim to freedom, in consequence of which David McCann was acquitted. This so exasperated Dorsey, that he determined on seeking revenge, and to accomplish his object he made his black boy, Cæsar, go before a magistrate and swear that McCann urged and advised him to put pounded glass in the milk the family were to use, in order to destroy them: in case of refusal, he threatened the boy that he would put him in jail and keep him there till court, and that he should be hanged. The boy, under this apprehension, complied—went before a magistrate, took the oath, and William McCann was apprehended and put in jail on the 5th of the 6th month, 1802, and remained in irons until the 7th of 8th month following, when Cæsar was brought up to substantiate the charge,—but here, truth prevailed; for though his dreaded master was alongside of him, he could not in the presence of his Maker be again induced to perjure himself; but declared it was not true, that his master made him swear it, and said he was compelled to do it by a dread of what he threatened him with. The poor man was of course liberated, but the confinement ruined him: he said that he had been persecuted and prosecuted—that perjury and subornation of perjury had been resorted to, to injure him without cause and without reason—and that though they ultimately failed to destroy him totally, yet they succeeded in reducing him to that situation which would have entitled him to the commiseration of the humane; but that, alas! he was not a white man.

I was well acquainted with David McCann: he lived near Bold Friars Ferry, Maryland, and cultivated a plantation on shares, and sustained a good character for integrity, sobriety and industry.

Cæsar, the boy, who refused to testify against David before the court, was taken from the court house to prison, from whence he was sold to the speculators, and taken to the South. The unprincipled individual who compelled him to swear falsely, would have been liable to a prosecution for subornation of perjury, but a slave is not permitted to testify against a white man.

Our Future Course.

The past week in our city, to thousands then assembled, was a week of great interest, but to none, probably, more so than to the Anti-Slavery people, so great a number of whom, never collected together before for business, as met on Tuesday, the 12th instant, at 3 o'clock, P. M. The society occupied in its business sessions from Tuesday to Friday, holding wo sittings per day, characterized with deep and sometimes excited feeling, and to us, alternatel of great interest and deep grief, or commingling sorrow with joy. And now that a large secession has taken place, a new NATIONAL SOCIETY formed, a division occurred, to be followed by dvision succeeding division, throughout our entre Anti-Slavery machinery of STATE, county and town societies, we feel called upon to state wha is our position, and to be our future course.

Although we have seen much o disapprove and condemn, in both parties, durin the past year, and although there are many things still existing, with some of our brethren of the old organization, which we do not approve, and notwithstanding nearly all our personal friends, colored and white, sympathise with the new socie, and have, and will, probably, go over to it, and also our greatest benefactors, and, notwithstanding again, the CITY SOCIETY of which we are an officer, and have been for the last three years, will doubtless become auxiliary to the AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY, notwithstanding all this, we do not see sufficient reasons why we, should leave the American Anti-Slavry Society; we are satisfied with the principles of its constitution, as we understand them, and there were not sufficient reasons, in our opinion, for division, such as has taken place. We therefore, remain a member of the AMERICAN ANTI-SLAVERY SOCIETY, and shall continue so, until we see weighter reasons to withdraw, than we have seen.

We think, although there had been strong feeling excited on both sides, a great alienation, sufficient nearly, to prevent all co-operation, yet, while it was left free for our brethren to protest, against what in their opinion was wrong, we think they might, and ought, to have remained and pulled together, to overthrow the system for which alone, they set out, and have entered their protest against whatever they could not conscientiously countenance; and the brethren on the other side, ought to have readily admitted them the right, peaceably to have done so.

We have found it painful to dissent from the views of some of our tried friends, and to take exceptions to their secession from the AMERICAN ANTI-SLAVERY SOCIETY. At first, we thought we should do as thousands doubtless will, work with neither party, but take a stand for the largest liberty of all men, civil, moral, and religious, especially the colored population, who are as worthy, and as much entitled to enjoy such liberty as any class of men, but who now have the smallest liberty of any. At the same time, also, to denounce no men, but reprove all, in any and every objectionable act, and remaining a member of the AMERICAN SOCIETY, and co-operating as we shall to promote its objects, viz. *the abolishment of slavery, and the elevation of the free people of color*; we shall not feel at liberty, and shall not enter into a denunciation of the men, who may have withdrawn from us, although we may think their reasons were insufficient for so doing. It is as much among the morally impossibilities for us to denounce some of them, as it would be for us to denounce some of the men who are members of the society with ourself. We, however, intend to remain perfectly free, as a colored man, for whose rights the entire Anti-Slavery machinery is contending, and through the organ of the *colored people*, to reprove all parties, in whatsoever in our judgment is wrong.—*Colored American.*

Political Action.

Pennsylvania.—We published recently a series of resolutions on political action, adopted at the late anniversary of the Eastern Pennsylvania A. S. Society. The following remarks by the editor of the Freeman will enable the reader to understand the true state of feeling among the abolitionists of that State on the matter in question. —*Liberator.*

On the political resolutions the discussion continued from the opening of the afternoon session, on the 6th, till a late hour for the closing of the morning session on the 7th. Those who were opposed to speaking out explicitly against the Albany nominations and the third party organization, contested every inch of ground most manfully, and by motions to postpone and to lay on the table, by the offering of amendments and the proposing of substitutes, sustained by all the arguments they could bring to their aid, attempted to defeat the passage of the resolutions of disapproval, or so to modify them as in a great measure to weaken their force; while on the other hand, they were promptly met at every point by the advocates of those resolutions, who, with equal earnestness contended for their passage substantially unmutilated and undiluted. Leavitt was the first to put forth his strength against the resolutions, and he evidently threw his soul into the effort to defeat them. A number of our Philad lphia friends also were strenuous in opposition. But every attempt was unsuccessful—the motions to postpone were voted down by large majorities, the proposed substitutes shared the same fate, and the resolutions finally passed by a vote of more than three to one. The strength of opposition among the abolitionists of Eastern Pennsylvania, to the Albany nominations and the formation of a third party on abolition grounds, is still greater—*much* greater, we think it would be safe to say, than this vote seems to indicate. We do not believe there is a single local society in our district, which would not go almost unanimously against these measures, and we are confident that, had our meeting been held in the country, or more fully attended by the country members, the proportion would have been still larger, in favor of the resolutions disapproving them. One large society in Chester County, for instance, has but a single member opposed to the Society's action against the nominations, and he was one of the delegates at our meeting, voting with the minority. So that while the whole opposition strength from that society was present, there was only a detachment from the other side, leaving the main body at home.

Then the minority vote itself was not an index of the strength of the friends of independent nominations. Several who voted on that side, declared in the debate, that they were opposed to the course of the Albany Convention, deeming it altogether inexpedient; and expressed themselves decidedly unfavorable to the organizing of abolitionists, as such, into a third party. Of this number was the man just alluded to, from Chester County—of this number was our friend Thomas Earle—and of this number was a considerable proportion of the whole minority vote. Indeed, we think it more than probable that on the simple question of the expediency of an abolition political party, or the judiciousness of the Albany nomination, full half that vote would have gone over to the other side. But some who were with the majority on these points, were against them on the expediency of our saying any thing, as a society, on the subject. Some again were in favor of speaking out, and approved all the resolutions except the last, but on account of that (as the question was taken—to save time—on a cluster together) they either did not vote or voted in the negative. The voice of South Eastern Pennsylvania, then, is almost unanimously against the third party.—*Pa. Freeman.*

What a Spectacle!—The editor of the Ohio Philanthropist, after presenting an array of facts, showing how the candidates for President and Vice President, of both political parties, have dishonored themselves and the country by seeking the support of slaveholders, subjoin the following remarks:

"Now, here is a pleasant group for an American to contemplate. The four candidates for the highest seats in our nation, utterly regardless of the honor of the Union, of the principles of seventy-six, of the fundamental doctrines professedly held now by the republic, of the wrongs of nearly three millions of enslaved Americans, of the best interests of their country, of the demands of Justice and Humanity—bending in base obeisance before the Moloch of Slavery! Why do not the American people see this thing in its true light? Is there any reason why they should submit to be ruled by *two hundred thousand slaveholders?* The whole number of slaveholders in the south, according to an estimate made by Dr. Brisbane, does not exceed this! The single state of Ohio has two hundred and ninety thousand voters. And yet Ohio and the other twelve free States must lay their hands on their mouths and their mouths in the dust at the feet of this two hundred thousand aristocracy. From it they must receive their presidents and vice presidents. To propitiate its favor, the interests of liberty must be sacrificed, the enemy of slavery proscribed, and the politicians of the free states must demonstrate their willingness to sustain and strengthen its pretensions!

Surely, 'all flesh is grass, and the glory thereof as a fading flower.' 'Cursed be he that trusteth in an arm of flesh.' When we contemplate the abject prostration of our public men under the power of slavery, we cannot but exclaim, 'how has the fine gold become dim! how has the most fine gold changed!' 'The crown has fallen from our head;' 'servants have ruled over us; there is none to deliver us out of their hands.'"

A Negro-Hunter.—During a recent visit to the neighborhood of Camp Run, we were informed by several most respectable men, that there is a certain tavern-keeper, on the "Old Harmony Road," about six miles this side of Zelienople, who has recently, once or twice, been engaged in that meanest and most despicable of all employments, hunting fugitive slaves, as the paid agent of the southern kidnappers. The knowledge of his baseness in this matter has had the effect to induce many who had previously given their patronage to his establishment, to withhold it, as they are naturally unwilling to come in contact with one who can aid in making merchandize of the bodies and souls of his fellow-men, and enrich himself by robbing others of their inalienable right to liberty. We commend them for their course, and doubt not that it will be approved and imitated by the friends of humanity generally who have occasion to travel on that road. The fact that the tavern-keeper is a pensioned negro-hunter is susceptible of the clearest proof. That no innocent person may come under suspicion from what we have written, we will merely add that the name of the person to whom we allude is GARVIN. Let it be remembered!—*Christian Witness.*

Colored People in Upper Canada.—On a resolution touching the Canadian self-emancipated cololed people, Hiram Wilson spoke at considerable length at the late anniversary of the National Society, and made some interesting statements about their condition, the schools among them, &c. He represents their physical condition as in general comfortable, but their state of mental and moral cultivation as one which calls for much exertion in extending to them the means of instruction. Their numbers, he states, are rapidly increasing—that about seven or eight hundred arrived from the South during the past year, and that there is a prospect of a thousand coming this year. His resolutions recommending his enterprise for the improvement of this growing community to the favor and liberal aid of abolitionists, were adopted, and a collection was taken up for it on the spot.—*Pa. Freeman.*

Northern Slaveholders.—By a report on the condition of the Union Bank of Florida on the first of January, it appears that it had loaned near two millions of dollars upon land and slaves.—Probably about one million of this sum was upon the security of slaves, as the number pledged was 2,682, which at Florida prices would be worth about a million and a half of dollars.

It is supposed that many of the stockholders of the bank are northern men, who are thus slaveholders. Besides, the bank is indebted in the sum of $533,333 to the United States Bank. To pay this it relies upon slave security. Thus the stockholders of the United States Bank, who are most of them northern men, and *many of them members of the Society of Friends*, have their property substantially invested in slaves.—*Pa. Freeman.*

In our article of last week, concerning the Florida Bank, and the holding of slaves by our northern people, through that and the United States Bank, we neglected to mention the opinion of an intelligent merchant of this city, that the Pennsylvania Hall would not have been burnt had it not been for the extensive ownership of southern bank stocks by residents of this city.—*Ibid.*

"*Genius of Liberty.*"—Under this title it is proposed by Z. Eastman, to revive the "Genius of Universal Emancipation," at Vermillionville, La Salle County, Illinois. It will be printed in a quarto form, on a royal sheet, at two dollars a year, invariably in advance Companies and agents supplied at $1 75. The publisher is now in the Eastern States, soliciting assistance and patronage. We heartily commend the object, and would gladly comply with the request to publish the spirited prospectus, if our little sheet, and "unprecedented pressure" of matter would afford us the needed room.—*Friend of Man.*

GENEROSITY OF A SLAVE.—In a letter recently received from the south, the writer says:—"Some days since I was in the store of a slaveholder, when a slave came in, and, addressing the owner, said, 'Master, I have *loaned* your man fifty dollars, to help him buy his freedom. He is going with his family to Indiana, where he will be apt to need all he can earn. I have thought, master, if you will *give* him one half of the amount, I will give him the other.' The answer was, 'I will do it,' and was followed by the payment of the half—$25. This was given by a slave who wore the chains himself, that his friend might be permitted to go with his family. The amount of his liberality will not be fully considered without recollecting that six cents to a slave is a very considerable acquisition, and that it was probably his all. What a lesson to those, who, enjoying all the blessings of liberty, are unwilling to give any thing, or only a mere pittance for the liberation of the slave.

Charter Oak.

A TIME FOR ALL THINGS.—It is a bad taste—not to say bad ethics—that wants to be amused exclusively with witticisms, and smart things, and pretty things, and light readings, when the great question of a nation's ruin or salvation is hanging in doubtful suspense, and apparently to be decided, for weal or woe, by the course the friends of humanity and justice shall decide, under present circumstances, to pursue. At such a time, if at no other, it is of more importance to be instructed, than to be amused—to understand pending discussions, however distasteful, than to be gratified with the most elegant repetitions of what every body already knows, and what nobody pretends now, to dispute.—*Friend of Man.*

An Outrage.—The New-York Morning Chronicle says:—A respectable looking and well dressed man, a native of Richmond, Virginia, was passing through the Five Points yesterday afternoon, with his family, who happened to be a shade darker than most other white children, when some ruffian, thinking it an amalgamation case, assaulted the father in an outrageous and scandalous manner, beating him with his fist, and throwing flour over him. Some respectable citizens interfered, and conducted the family to the police office, where their case was heard by Justice Wyman. They left Richmond in the ship Nassau, Capt. Allan, who said he never had a more respectable family under his charge.

Marriage versus Marriage.—How often, in the slave states, is the contracting of a marriage among the *whites*, the signal for a disrupture of the marriage tie among the *colored people*. The young mistress, it is whispered, is about to be married to a suitor who resides ten, thirty, fifty, or a hundred miles distant. Almost as a matter of course, she is to take some of the servants with her. But which of them, is uncertain. All is anxiety and suspense, and *twenty husbands*, it may be, are for months distracted with the daily fear of being forever separated from their wives, because *one* of their master's daughters is about to be married! What a "peculiar" feature of the very "peculiar institution!"—*Friend of Man.*

Massachusetts.—Massachusetts has taken the lead for the moral and physical improvement of our race. She was the first of the States to establish a college and a printing press; she was the first in modern times to denounce in a public act, the traffic in human beings; she made the first effort for liberty in the revolution, and first abolished slavery within her own limits; she is the first state in the Union, which, in a legislative capacity, has demanded the immediate abolition of slavery in the District of Columbia; she built the first canal and the first rail-road in America; she instituted the first temperance—the first peace, and the first *Anti-Slavery* Society; and while we would rejoice to see any other State or section excel her in contending for the rights, and promoting the improvement and happiness of man, still we believe that she is destined to hold on in her pioneer course, till the last fetter shall fall from the limbs and the souls of men.—*Agitator.*

Slavers Captured.—We learn from the American Consul at Zanibar, that H. B. Majesty's Sloop of War, Protest, arrived at Majunga about the 20th of December, from a cruise, having captured the Spanish brig Scorpion, a slaver, with 670 slaves on board, which were purchased at Quilamane; and the Portugese brig Andie, with six slaves on board, bound from Mozambique to Quilamane. The sloop of war sent both to the Cape of Good Hope. The Protest left Majunga the 10th January for Quilamane river, to arrest the sailing of several slave ships which were loading with slaves at Quilamane, and which the Protest was expecting to capture.—*Salem Register.*

John Q. Adams.—Singular as it may appear, this worthy and venerable old statesman ranks at the head of the hard *working men* at Washington. He grapples with more labor, endures more fatigue, is in attendance in the House more hours, than any other member of Congress. The evening sessions are often tedious and protracted. They often continue during the whole night, and the morning finds the flag upon the Capitol still thrown to the breeze. The day having been spent in idle declamation and frivolous disputes, the business which happens to be urgent is pressed upon the attention of the Representatives after nightfall. The scene, when the members become weary and exhausted, is novel enough.—The splendid hall, with its magnificent marble pillars, supporting a dome of surpassing beauty and loftiness, illuminated with a glare of artificial light, is a spectacle of more than ordinary richness and splendor. The members are exhausted with labor, or overcome with sleep. But few are occupying their desks. Many have retired to their homes. Others are in the refectories below. Some are stretched upon the sofa's back of the member's seats, in perfect unconsciousness—while others hang their heads over the back of contiguous chairs, in forgetfulness and repose.—In the meantime, some member is speaking against time, and nobody seems to listen or regard his windy utterance. Where are the members of the House? They are not there, the young, vigorous, the healthful; but Mr. Adams is in his seat, unremitting in his attendance upon his legislative duties. Although the Ex-President lives a mile from the Capitol, he is the earliest at his post and the last to desert it. Always watchful, yet apparently indifferent. Ever upon his guard, yet never seeming to be vigilant—he is the most unwearied and diligent man to be found in our national legislature. Mr. Adams is small, rather diminutive in stature. His face indicates little else than an inquiring, meek expression, when in repose, but it is full of fire and vehemence when excited. His costume is plain and rather peculiar, always wearing a white neckcloth, blue frock coat, and shoes with white woolen stockings. He is both feared and respected at Washington, and no voice can still the troubled elements, like the voice of JOHN Q. ADAMS.—*Troy Daily Mail.*

The Amherst Cazette, an excellent family newspaper, neatly printed, and conducted with great ability, good taste, and correct moral discernment, by James Brown Yerrinton, is discontinued at its fifteenth number, because his principal patrons were offended with his steadfast adherance to the prospectus, (which they had professed to approve,) declining to take any part, either way, in the political contest between whigs and democrats. So it goes! There seems to be no way of sustaining newspapers, unless they can be made to minister, in some manner, to the nation's destruction.—*Friend of Man.*

The American of the northern states is surrounded by no slaves in his childhood, he is even unattended by free servants, and is usually obliged to provide for his own wants. No sooner does he enter the world than the idea of necessity assails him on every side; he soon learns to know exactly the natural limit of his authority; he never expects to subdue those who withstand him by force; and he knows that the surest means of obtaining the support of his fellow creatures, is to win their favor. He therefore becomes patient, reflecting, tolerant, slow to act, and persevering in his designs.

In the southern states the more immediate wants of life are always supplied; the inhabitants of those parts are not busied in the material cares of life, which are always provided for by others; and their imagination is diverted to more captivating and less definite objects. The American of the south is fond of grandeur, luxury, and renown, of gaiety, of pleasure, and above all of idleness; nothing obliges him to exert himself in order to subsist, and as he has no necessary occupation, he gives way to indolence and does not attempt what would be useful.

But the equality of fortunes and the absence of slavery in the north, plunge the inhabitants in those same cares of daily life which are disdained by the white population of the south. They are taught from infancy to combat want, and to place comfort above all the pleasures of the intellect or the heart. The imagination is extinguished by the trivial details of life, and the ideas become less numerous and less general, but far more practical and precise. As prosperity is the sole aim of exertion, it is excellently well attained; nature and mankind are turned to the best pecuniary advantage, and society is dextrously made to contribute to the welfare of each of its members, whilst individual egotism is the source of general happiness.—*De Tocqueville.*

The influence of motive over mind, is in some respects analogous to the law of gravitation in the material universe. It does not indeed operate by physical force, as does the law of gravitation; but still, motive is designed to hold the same place in the world of mind, that gravitation holds in the world of matter. And as in the material universe, universal desolation would be the consequence of breaking the power of gravitation, so in the world of mind. Destroy the power of motive, and universal anarchy, and misrule, will fill the universe. Every thing therefore which tends to hide the truth, to becloud the minds of men in ignorance, to give them erroneous notions of duty, and of the requirements of God; all evasions and misrepresentations of the true nature and tendency of his commands, are calculated to make them void, to subvert their tendency, and to defeat the very object for which they were enacted.—*Finney.*

Marriage.—Nature and nature's God smile upon the union that is sweetened by love, and sanctioned by law. The sphere of our affection is enlarged, and our pleasures take a wider range. We become more important and respected among men; and existence itself is doubly enjoyed with this our softer self. Misfortune loses half its anguish beneath the soothing influence of his smiles, and the triumph becomes more triumphant when shared with her. Without her, what is man? A roving and restless being; driven at pleasure by romantic speculation, and cheated into misery by futile woes; the mad victim of passions, and the disappointed pursuer of pleasure. But with her, he awakens to new life. He follows a path, wider and nobler than the narrow road to self aggrandizement, that is scattered with more fragrant flowers, and illuminated by a clearer light.

The transition from joy to sorrow is easier in pure minds; as the true diamond when moistened by the breath, recovers its luster sooner than false ones.